THE UNITARIAN

FEBRUARY 1908

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THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

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Published by T. FORTSON PRUETT, Sidney, N. Y.

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

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SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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Louisville (Ky.) Courier-Journal

Four delightful essays teaching by allegory and reflection some of the great ethical truths of the world, and showing by induction what Nature can unfold to those who really have eyes to read her book. The last essay, "Do We See Nature?" is about the most impressive, though all are soundly good.

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables; The water-star; the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded The book is published by the American Unitarian Association.

Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

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Direct, forceful, full of apt suggestiveness.

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The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

Zion's Herald

All have an elevating, refining influence, and bring the reader sympathetically into touch with the wonderful works of God.

PUBLICATION DEPARTMENT

American Unitarian Association, Boston

EMMA C. LOW

President of the National Alliance of Unitarian and Other Liberal Christian Women

THE UNITARIAN.

Vol. III. (New Series.) FEBRUARY, 1908 No. 2.

IT is stimulating to discover from recent reports of the president of the American Unitarian Association that, contrary to expectation, the gifts from the churches are not falling off this year, but in some significant cases actually increasing, despite the financial crisis. Dr. Eliot says:

> The officers of the Association have not thus far this year urged upon the churches the claims of the National work. They have realized how generous were the efforts of the friends of the cause last year, and have also felt that the present times of financial stringency were not propitious. It is all the more gratifying to observe that so many of the churches are doing their whole duty without any urging from headquarters.

Good: and very good. Yet may we genially suggest that as the work for which the Association stands is vitally important and holy work, there are many reasons why its cause *should be urged*, bravely and strenuously, under all circumstances. We remember that the matter of raising the $10,000 last year was not "urged" from Headquarters until nearly a half year had passed away. Why not begin earlier hereafter, with a frankness and a definiteness that the magnitude of our opportunity warrants, to set the needs of the Unitarian missionary cause before our people, vividly, appealingly, and *urgently?* The people will respond. They are ready for it. And when we think of it seriously, even the raising of $150,000 is no great achievement for a denomination like ours. Are we too easily satisfied? Are we a bit too timid about urgency for a noble and insistent cause? Are we really taking our responsibilities seriously enough? Let every minister in our fellowship take bonds as special agent for the A. U. A. in raising $100,000 this year for the spread of our gospel.

WE are glad to give welcome to "The Harvard Theological Review" edited by a committee of the Faculty of Harvard Divinity School on a foundation partially endowed by a bequest of the daughter of Charles Carroll Everett, former dean of the school, and one of the editors of *The New World* Two of the editorial committee happen to be Congregationalists and one a Unitarian; but all of them are men of distinctly progressive scholarship and broad religious sympathies, and the new periodical will reflect very significantly the spirit and ideal of the first genuinely undenominational School of Theology to exist in this country. The contents of the first number are most inviting. Charles F. Dole writes on "The Divine Providence"; Prof. Frances G. Peabody on "The Call to Theology"; Dr. McGifford on "Modern Ideas of God"; Prof. Benjamin W. Bacon on "A Turning Point in Synoptic Criticism"; Prof.

Lyon of the Harvard School on "Recent Excavations in Palestine"; William Adams Brown on "Is Our Protestantism Still Protestant"; and Thomas N. Carver on "The Economic Basis of the Problem of Evil". The outward garb is modest, perhaps too academic: the form is less bulky than "*The Hibbert Journal*" and the range of contents, it may be, a little nearer to the average interest of men who at once are concerned with the vital issues of theological thought, and practically enlisted in actual service. We can hardly imagine for instance, a Unitarian minister who can afford, "for the very work's sake", to miss reading such articles as this Review will undoubtedly present from quarter to quarter.

"THE Prophet of Babylon" recently written by Dr. Dawson of "revival" fame, is not the most finished book that ever was, from a literary point of view, and some of its chapters are actually tawdry. But it presents in an engaging manner a very vigorous idea to all church workers. "Babylon" is New York, and the prophet is a young clergyman who is driven by the failure of his own church to do something else for righteousness and God. That something else is the organization of a "League of Universal Service" with Madison Square Garden for its meeting place, where thousands gather to have part in this radical new enterprise of Christian activity. The motto of the new organization is superb: "The union of all that love in the service of all that suffer". It has no dogmas or creeds or ecclesiastical complication; it is a popular rallying of "essential Christians" to the doing of the pre-eminently Christian work of getting the world rid of sorrow, woe and temptation by practical and modern methods. Of course all such dreams are more easily worked out on paper than in actual fact; and Dr. Dawson's melodramatic incidents do not always help the case. We do not believe "The League of Universal Service" will ever be effected in just Dr. Dawson's way: but we do believe that the idea has a "microbic virus" of contagion which may help in the spread of more sanity and efficacy for vital religion than existing churchly traditions give place for.

WE are glad to know that an energetic effort is being made to increase the circulation of *The Christian Register*. May the movement eminently succeed! In this time of crowding business and multiplying interests, when so many forms of periodical literature teem about us, it is easy to be persuaded that one has no time to read a purely religious paper, and that it is not very much worth while. What sanely developed mind can afford not to keep its touch on the things that make for righteousness and idealism firm and constant? Because *The Christian Register* is the persistent voice of a rational religion based on righteousness and pure ideal, it should be actively maintained. Let no one assume THE UNITARIAN to be a substitute for *The Christian Register*. At best it is a modest auxiliary attending to some of the side issues in its own manner: but the *Register* is *the* denominational exponent of our faith and work, and it ought to be more widely read by all believers in our cause: and ought to be in every Unitarian household.

It is men's moral nature, longing to be fed and strengthened, that urges them into fellowship.—*William Morris.*

OUR CHURCHES IN CANADA

THE Unitarian Conference of the Middle States and Canada is unique in this regard:—that it is the only body in our denomination frankly asserting itself to have fellowship beyond the boundary-line of the United States. The "National Conference of Unitarian Churches" and the "National Alliance of Unitarian Women" both count in gladly the "outlying" churches and branches that are in Canada as equal and honored members of their respective bodies: *but they have forgotten to say so in their official titles.* We happened to be with a Canadian congregation not long ago when a most fraternal telegram of congratulation from an officer of the A. U. A. failed only through its inadvertent reference to "all the churches of our *national* fellship."

The Unitarian Conference of the Middle States and Canada explicitly pronounces itself "at home" in Canada as well as in the United States, And well it may: with its northernmost church in the beautiful capital city of the Dominion, and its southernmost church in the capital city of the United States, and between these the two great commercial and industrial metropolises of Canada—Montreal and Toronto at the north, and the one invincibly metropolitan center of American commerce and enterprise at New York,—(with Philadelphia, Baltimore, Buffalo and Pittsburgh thrown in for centripetal balance;)—we may verily say that the hearts of two great nations are bound together in the ties of this Conference fellowship; and with it lies no slender share in out-working the problems of New World progress.

Practically all the churches now active in Canada lie within this Conference, and they are a notable company. We tell the story, in this month's installment of the series of "Our Historical Churches" of the oldest and largest of these,—that at Montreal, which has just dedicated one of the handsomest stone churches in our denomination. At Toronto we have another vigorous and progressive congregation, a little more assertive in denominational temper, perhaps, and exceptionally wide-awake. Our church in Ottawa is younger and beset by many problems of its youth; but its career has been most promising, and it is now rejoicing in the settlement of a minister peculiarly well fitted to meet its present opportunities. At Hamilton we have a sturdy congregation resolutely maintaining the cause of a free gospel: and at London a stripling church rejoicing in the ardor of its youth, and girded eager for brisk service, is making the Unitarian name potent for progress and righteousness in western Ontario. Both Hamilton and London are centers also for persistent missionary enterprise in the towns and cities round about.

We believe that Canada has inviting fields for our growth not yet exploited. Many of us do not realize the significant future which lies before this adolescent empire at our north. Perhaps for it the twentieth century shall mean as much (or more) as the nineteenth century has meant to the United States in achievement of growth. We cannot escape the conviction that our liberal faith ought to be congenial to those elements of Canadian life which shall count most in this future development: and while it may be true that there is more religious conservatism in the Dominion, because there is more

habitual religion there and seriousness of moral concern, yet the spirit of sturdy independence of thought and progressiveness of ideal is there also; and it is our business to get in touch with its progressive people in every community, as rapidly as possible.

Undoubtedly the time will come when the Canadian churches, while never losing cordial relation of fellowship with the churches in the United States, will find a more immediate community of interest knitting them closely to one another; and a distinctively Canadian centre and method of missionary enterprise be imperative. For the problems of our work in Canada can never be exactly like those in the United States, and it is natural perhaps that religious impulse should have its fine affinities with national ideal. When that time comes we shall all heartily rejoice at the advance which it will signify. But till it comes we shall urge for eager attention to the Canadian missionary field by the American Unitarian Association: shall identify it very closely and immediately with whatever success and growth shall mean for the Unitarian Conference of the Middle States and Canada, and rejoice for the accident (which is more than accident) that throws the grouping of our Middle States churches (so uniquely strong in their own position) with these Canadian churches which must be for all time the back-bone strength of future Unitarian growth in the Dominion.

"THE MODERNIZATION OF THE A. U. A."

WE heartily commend to the serious attention of our readers the excellent letter which the President of the A. U. A. has written to the Secretary of the Unitarian Conference of the Middle States and Canada regarding the resolutions recently submitted, and which we are permitted to publish in another column. The letter reveals what we were already convinced of: that the Association officers and Directors are genuinely hospitable to all reasonable suggestion from competent friends, and that they are themselves as eager as any of us for rational "modernization" of our denominational methods. With clear-sighted vision Dr. Eliot discusses the main issues of the problem, and promises ample opportunity for open discussion and action at the next annual meeting.

We believe that that will be a great day for our liberal cause: a day not of contention but of constructive co operation of all friends of liberal religion in the furtherance of wise methods of progress.

Dr. Eliot makes plain one point which it is important for us all to bear in mind: that a movement for more *democracy* is not merely one for extension of privilege and proffered *opportunity* to have part in the conduct of affairs: but for extension of *responsibility* in fellowship as well. If our constituency is indifferent to the issues of denominational polity all the extension of representative method, popular vote, etc. in the world, will count for nothing. The officers of the A. U. A. earnestly desire the co-operation of their brethren in suggestion, in initiation of methods, and in discussion of practical ways and means. It is reasonable for them to complain, for instance, that while many are ready to criticise, few have better ways of doing things to suggest. We urge upon all friends of the A. U. A. to be ready at the

annual May meeting not simply with eloquent protests against some things they don't like now existing, but with definite and well-thought out measures of reform.

Dr. Eliot takes up the suggestions of the Middle States resolutions in turn: and we may briefly follow him in his cogent discussion.

1. He assures us that the directors have been as thoroughly dissatisfied with the present nomination system as its critics, and uses even more vigorous language in denouncing than we remember to have heard elsewhere. Evidently the present system must go: *it has no friends.*

What shall take its place? Obviously Dr. Eliot does not expect us to take seriously his hint of a return to what prevailed before the present tangle was evolved: for the system "which obtains in all our conferences and other organizations" and which previously obtained in the A. U. A. is the meager method of an extemporaneous nominating committee and election *en bloc*, which is a travesty on democracy. We believe that all friends of progress will insist on some method of *distributed nominations*, with added privilege of nomination by petition papers. The Conference of the Middle States and Canada gently suggests "that the voice of local conferences may be heard in nomination": but the principle we contend for will not be met simply by a "request for suggestions", or "an opportunity to nominate". That, as Dr. Eliot shows, has always existed and proved profitless. What is needed is (to use our earlier phrase) an *extension of responsibility*, not of opportunity. Our department and local conferences (or their executive boards) *must be charged with the duty* of selecting the directors representing their constituency on the board. For instance, the directors of the Unitarian Conference of the Middle States and Canada have already officially renominated Pres. Southworth as its choice for director from this department this year. The choice of directors should fall neither to the impulse of a mass meeting, or the unrepresentative selection of a committee centering by inevitable circumstance in Boston, but on *distributed constituencies*, charged with final responsibility in the matter. We believe that such a method can easily be worked out, and we hope that the plans submitted by the directors to the May meeting will contain such a scheme.

2. Dr. Eliot also speaks very definitely about the undemocratic element of the life-member vote. We all agree with him that the life-member group is made up almost entirely of the most devoted friends of the liberal cause. The main difficulty is that they make impossible an honestly *representative* basis for our national organization since however high minded they are they cannot escape the circumstance of their environment, and make the practical constituency of our Association overwhelmingly a New England constituency, far beyond the natural preponderance of the New England churches. Nor is it quite accurate to say that the life member vote was never used to decide an issue. We have in mind at least one issue that was indubitably settled by their votes and, as it seemed to us, settled in a decidedly provincial manner.

However that may be, Dr. Eliot is right in saying that the problem must be met in a spirit of utter good-temper and friendliness of sympathy. He who shall inject any tone of acrimony, or

contentious carping will prove no friend of needed progress. Yet we are reluctant to believe that many of this faithful company of life-members would find excuse for refraining from an action which they believed to be "fair and judicial" merely because one or two tactless malcontents should say disagreeable things in open debate. Free speech has always its perils of discomfiture, and "bitterness" and "misrepresentation" are relative terms varying much as the view-point of their users may vary in their significance. Real friends of our cause will expect this as every issue to be decided on its honest merits and not on condition that everybody "must behave himself and say only nice things" in debate.

3. Possibly Dr. Eliot has mis-comprehended the bearing of our third resolution. What he says is suggestive, wholesome, and quite worth while: but it misses the point which we suspect was behind the passage of this resolution. Perhaps it may not be quite the thing for local conferences to have their topics of discussion picked out in Boston; the responsibility of program-making properly resting on the local committees charged with their preparation.

But that is not the issue. Again we insist that the thing aimed at is not more *opportunity* to express opinion, ask questions and hear what Association officers have to say about their policies, but more *responsibility* on the part of distributed constituencies in *deciding issues*. Our resolution urges that all *important changes* in denominational policy shall first have general denominational consideration. For instance, any radical change in the Superintendency or Field-Secretary system: any important increase or diminution of the administrative officers of the A. U. A. (such as took place when Mr. St. John was made secretary), any radical departure from present methods of distributing missionary funds, etc., might well be submitted to the careful consideration of competent constituencies before final action was taken by such members of the Board of Directors as happen to be present at a stated meeting in Boston.

What would be the gain? Perhaps no wiser legislation than now obtains: perhaps some mistakes. Yet with a wider distribution of responsibility would come a wider extention of interest and enlistment; a keener sense of denominational concern, and what might be best of all, a wider range of effectual initiative in method and purpose.

We are thoroughly convinced that the officers and directors of the A. U. A. represent to-day the best thought and ideal of our body; with commanding judgment and effective inspiration are they leading us in our work. As thoroughly are we confident that they are with us of the Middle States and Canada in all that is essential in our eagerness for modern methods: we stand cordially with them, and trust that they stand cordially with us in our impulse for "modernization", and Dr. Eliot's straightforward letter helps the good cause on, not a little.

Each man in this world has his lampful of oil;
He may dull its glimmer with sorrow and toil:
He may leave it unlit and let it dry,
Or wave it aloft, and hold it high.
For mine, it shall burn with a fearless flame
In front of the darkness that has no name.

—*Selected.*

The Search for Reality in Religion

BY REV. RICHARD W. BOYNTON

WHATEVER religion in its pure essence may prove to be, I think we must admit that in its inner reality it is neither a mode of opinion nor a form of organization. These phrases have an innocent sound, and all that they imply does not appear on the surface. If we allow to the assertion that has just been made its full logical consequences, they will carry us far beyond most of the interpretations of religion now current in the world, and far on in our search for the pure and undefiled reality of religion itself.

It is of the nature of all organization that it can assimilate out of the abounding variety of the world only the elements that are congenial to itself. So one result of any attempted organization of religious thought and life is invariably a process of exclusion of types of mind to whom the particular form of creed or structure of church government selected is not acceptable. This is the origin of denominations, and it applies within limits to the most liberal as well as to the least liberal of churches. What I now intend to say is not that religion cannot be organized; but that we cannot hope to confine it within any one kind of organization, even our own. Religion is present in the most ancient and venerable and world-renowned of churches, and it is also present in the most modern, obscure and unorganized of sects. For not all the weight of formula and system can suppress it in the private soul, and when it is in the soul nothing more is needed to insure its presence in the church. It is in all organizations for divine worship and human service, but it is also outside them all. Wherever the human mind stands hushed and awed before the mysteries of the Divine being, and the human heart fills up with tenderness at sight of human suffering and need, there is real religion!

The great foe of true religion in every age, and not least in our own time, has been ecclesiasticism. The ecclesiastic is theologian and politician in one, able to shape to his will the forms of life in this world because he can hold over men the terrors and blessings of the next. He is the incarnation of system, of absolute authority, of proscription and persecution of opinions and methods different from his own. He has been at the front at all crises in the history of humanity and he still poses before the world as its only savior from moral anarchy and dissolution. Wherever he appears, and he sometimes shoulders his way into the freest of churches, he is apt to drive true religion out, so far as he can.

One of the great secrets of the search for religious reality is to look closest for it where the churchmen and the doctors of theology declare loudly that it is not. For it is always there. "Outside the church," thundered the ancient father, Tertullian, "there is no salvation." And after the primitive Catholicism had been disrupted the various divisions, each in its own way, took up the cry in behalf of itself as the true church. But all the while men were being saved in every church, and outside of every one. "The heathen that know not Christ will surely perish," has been the banner-word of Christian missions, which have spread through all the Orient the knowledge of civilized standards of life and of methods of healing and social uplift, even when the result in converts to the Christian dogma has been most meagre. But now, during the latter half of the nineteenth century, European and American scholars have revealed to the western world by means of translations the long series of "Sacred Books of the East," in which, under forms that seem quaint and strange to us, the spirit of man in Persia and India and China is seen

feeling after God, if haply it might find him and feeling, too, after a higher and more perfect unity among its fellow men. Thus the abiding lesson of an unfettered search for religious reality is a great tolerance, since mixed with the most curious alloy of symbols and usages a thoughtful sympathy may yet detect the essence of pure and undefiled religion. This tolerance may even go so far as to enable us to allow for the peculiar mixture of the world and the flesh that I have called ecclesiasticism. The ecclesiastic is really a religious man, though he so seldom acts like one. He has found some minute point of doctrine or of observance in which he believes the whole virtue of his religion to reside, and he clings to that, though the whole world except himself and a few others turn the other way. All the victims of persecution have not been heretics. When it came to martyrdom, the orthodox have shown themselves to be as steadfast as the outcasts; only having been oftener in power they have less occasion to exercise the virtue of dying for their faith than they have given to others the opportunity of dying for theirs.

Now what is the special application to be made of this course of thought? We who profess and call ourselves Unitarians are looked upon by the larger part of Christendom as a peculiar people, whose virtue lies in living individually a godly, righteous and sober life, but whose defect is a wholesale denial of the matters of belief that most of the Christian sects hold to be essential to the salvation of the soul and to the perpetuity of the church. It seems to be the case that among ourselves, as well, the most frequent definition to be heard of what makes a Unitarian is that it consists in not believing something that somebody else believes. We ourselves are largely responsible for our dubious reputation. People judge us out of our own mouths, and naturally.

But such a way of looking at it is almost as far wrong as it well could be. The truth is that Unitarians have always been as orthodox as their intelligence would let them. They have dropped the impossible dogmas one by one, reluctantly, and almost sadly, as if realizing the danger of forfeiting, in so doing, the wealth of religious association that still clings around them. But they have dropped one dogma after another, not only because it had come to seem untrue, but because it had become unreal. The Unitarian movement, under all its surface appearance of denial and negation, has been in fact a passionate search for reality. Our refusal to believe much that others hold precious, is due to the working of our instinct for what is real. How much that explains! It explains, first, as I have said, our negations. We deny many of the beliefs professed, at least, by our religious neighbors, because to us they are no longer real. Most of the traditional doctrines of the church are shown by historical study to have been the merest theorizing. They do not stand for anything that ever existed as living fact. This instinct for reality explains, also, what is called our over-emphasis on the intellectual side of religion. What this charge means is that we insist upon opening our eyes to the facts. We do not wish to live, and we do not care to worship, in a "dim religious light." Such a light to us seems not religious but profane. We are satisfied to take God's own sunlight, undiluted except by the clouds and shadows with which he himself mingles it, perhaps to save us from being blinded by the unveiled face of truth.

Our negations of accepted doctrine, which have occupied far too great a share in public attention and in our own minds are simply our deliberate escape from manifest unreality. I have always been much impressed by a statement of Dr. Crothers on this point. "To attempt to tell what Liberal Christians are thinking about the peculiar problems of scholastic theology," he says, "is a waste of time. The fact is that they are not thinking about them at all." That is the simple truth. We have long had better things to think about; as in fact has the world at large, if the preachers and the people in most of the churches were but brave enough to con-

fess it. We are only responsive to the spirit of the age, and even those who appear to be most shocked by our heresy, if they could read their own hearts aright, would find that they agree with us far more closely than they think.

What, then, is the effect of casting off unreal and fictitious dogmas, and opening our eyes to the facts of the real world of the real God and his works and children? Is it a narrowing limitation of the truth? Why, it is the greatest conceivable emancipation of thought and life! Then for the first time we discover that the cringing fears with which the old theology had filled our minds were the merest ghosts of shadows. We find that the real human nature is not corrupted by original sin The real world is not an ante chamber of hell The real God is not forever opposed by an incorrigible devil. This attempt to reach actual reality then turns us back upon ourselves, and we find ourselves equipped with all the organs for the discovery of truth and the practice of virtue that once were supposed to be the monopoly of ancient times and of specially inspired men. When we turn our eyes outward to the universe and seek its meaning, we find the world a place of constantly unfolding order, power and beauty, with God the indwelling life and good of the whole—a Spirit akin to our higher spirits, but so far beyond us that his remoter side is hidden by a mystery that is not for us to penetrate, though we are persuaded that it is a mystery not of darkness but of light.

People in general assume that when the old dogmas are denied there can be nothing left. But in truth everything that was ever real is left. By those whose business it is to tinker the creeds, and keep them in much needed repair, much is made of the destructiveness of doubt. But did doubting its existence ever destroy or injure anything actual? If God really exists, can our doubting that fact do him any possible harm? There need be no fear. Our Unitarian faith is subject to no such corroding despair. The appeal with us is simply to inner experience, not to tradition. Our question is not, what has been taught by the church? In other practical affairs of life, we do not go back to the knowledge and methods of three hundred, or of fifteen hundred, years ago. All that was true then we know has been taken up and absorbed into the fuller truth of the present. The question is, rather, what do God and the universe teach, and what do we require to know and to do in order to live? How much more direct and simple that is! If there exists anything real for religion or for any department of life, we can find it by looking for it in the right place. What then do we find?

In ourselves, as I have said, we find unexpected faculties and capacities for knowledge and for action, which lay hold on the surrounding universe and to which the great universe responds. The human soul, when once it escapes from the dungeons of theological inquisition, is a thing of marvelous strength and sweep of wing. Once the soul was free in ancient Greece; and again it is becoming free after centuries of close confinement to a false theory of the world and of the soul. All the ecclesiastical bats and owls, unused to the full, glorious sunlight of God, have been crying for four centuries, and still are crying, with the Pope of Rome at their head, that freedom for the soul decrees its ruin. But we know that freedom means the soul's new creation in the image of God. In contact with the actual universe, the living Spirit of Holiness, the real Bible, the true human nature, the historical Jesus and the growing ideals of modern life, we find alone true freedom and progress and power.

And this same instinct for living reality reveals to us what was divine in all the past—in all the prophets, the saints, the philosophers, the scientists, the discoverers, who prepared the way for our modern world. We may be charged by dogmatists with heresy, but we know ourselves to belong to the wide inclusive company of those whose faces have ever been turned toward the light. All the world's scriptures may become our inspiration. All the world's true prayers

and hymns may voice our devotion. We care not what names may divide us; we unite in true communion with those of the same spirit wherever we find them the world over. For what is real to some about us—for masses and vestments and litany and priesthood and miracle and supernatural—we hope to have the measure of respect due to the reality it has to these other kindred souls, though no longer for any reality that it has to ourselves. This seems to us the true tolerance, in the spirit of Jesus.

And this insistent search for reality opens, last of all, upon a world of real service of God and man. The Unitarian appeal has always been away from belief to life. We ask to be judged not by our roots but by our fruits. And of these as they have been exhibited in the last century of American life, we have no cause to be ashamed. Men may still cast us out for opinion's sake, if they will, but in our daily work we will continue to serve whomever we can in all the world. Since we have found what is real, in faith and in worship, why do we care anything about numbers? The world is wide, and there is plenty of room in it for all of every name. Meanwhile, we are to work on, in ways not so obscure as we may think, in these days of ancient shibboleths and shams, of shallow revivals and consuming worldiness, as well as of apostolic sanctity and prophetic fire,—we are to work on in all simple human ways of serving the God of our fathers, and above all by keeping alight on our own altars a flame of pure and undefiled religion.

Is a Vague Religion Weak?

BY REV. JOHN W. DAY

WHEN Paul told the Athenians that they ought not to think that divine things were like that which is graven by art and device of man, he no doubt made them feel that he was tearing down something plainly expressive of religion and putting a very vague and intangible thing in its place. That was the power of idolatry—that it gave a concrete representation of realities not otherwise easy to be accepted. We see the same dependence now, though people no longer worship idols. An idol need not be made of wood or stone. It may be a book, or a statement, or a form of words, or a belief, which is put in the place of the reality it strives to embody. The desire which produced idol worship may still be traced. It betrays itself in the reproach often brought against modern ideas of religion that they are vague, and in the wish we sometimes indulge that they might have the fixity and distinctness of the outgrown creeds. That is why people repeat phrases they would not believe if they thought about them—because such expressions offer a definite point of attachment for their religious feeling. Perhaps it would be helpful, therefore, to consider where vagueness is a weakness, and how in religion it may not only not be a weakness, but be the indispensable condition of vital faith.

When a man sets about a piece of work without knowing just what he is to do or how he is to do it, we know he will not succeed. Vagueness in such a matter is a weakness. If he tells us something he has learned, but tells it in a confused and vague manner we suspect he has not really learned his subject. A pupil who says he knows his lesson but cannot express it, shows that he needs to study more. In thinking, nothing is so important as clear and logical connection between one's ideas.

What people are sometimes pleased to name their thoughts would hardly pass muster. If they are obscure, unformed, and float dimly before the mind, ideas are ineffective. Vagueness, in short, is a weakness when it concerns matters that lie well within our powers and have to do with regions it is possible to cover. Our wills, our purposes, our thoughts are ours, and like a piece of work may be put into distinct shape.

But there are other realities which are of a different sort. Art, for instance, is not of a character to be once for all determined. The wisest man will hesitate to define it, and outline its boundaries, with the expectation that he will

satisfy a scientific demand for exactness. The best definition leaves something out. The vaguest definition may be the best because of its very openness, its room for expansion. The man who insists that it must be defined is not likely to be taken as a guide in regions aesthetic. Here vagueness is not only unavoidable, it is inevitable; it is not only inevitable, it is glorious. Hence the wearisomeness of listening to someone who tells us all there is in a great picture, and formulates its qualities so that we may learn what we ought to feel. Hence the exaltation which we are willing should not be analyzed, the inexpressible feelings, as fleeting and as intangible as sunset colors, memorable and potent also, which lie under no reproach for their vagueness.

There have been definitions without number of religion. The more precise they are the less satisfactory they prove. If they are big enough to give room to every experience, they will sound vague. Correct the vagueness, and you have dogma, theology, but as little of the powers that religion includes as a guidebook has of Raphael and his art. In just the ordinary comparison between theology and religion we see this distinction we need. Theology is the shape religion takes in our thinking. We are all theologians when we tell what our religion is. The theologian is the religious man trying to make his religion clear. If he is religious before being a theologian, he will never be so clear in his theology but his religion will show a life not in the reckoning. This is the power and glory of religion, that it goes deeper than any sounding reaches, and reaches higher than any measure reckons. The great need is not to do away with its vagueness but to understand its nature, that it is of a higher sort than the understanding, and to prove its power, not in propositions but in deeds, not in proofs but in acts, not in science but in faith, not in sight but in insight, not in demonstration but in experience. The acts of spirituality and the moods of the spirit, show us the horizon of the soul. We shall have no other thirst, no other quest, if within us there has stirred the life divine. Whence it comes, this breath from the heavenly air, we do not know, nor even ask. We only have its power.

The Top-Buggy Church

BY REV. HENRY T. SECRIST

AS I listened to the representative of the Mennonites of Holland at the recent Liberal Congress, while he told of religious progress among that people, there came to mind what happened among the sect of Mennonites in Ohio some years ago It was very local history and I suppose the story of it has never been told. Though it was a small affair in area or numbers it had all the marks of religious progress and it involved what were to a considerable number of people vital decisions.

Some of these people, who were Mennonites in religion and who were called "Pennsylvania Dutch", came on from Pennsylvania and setttled in Ohio, this company mainly in Logan county near Bellefontaine. They were thrifty and intelligent and took up some of the best farms of the region.

They were very devoted to their religious principles and customs. They wore the plain dress, using hooks and eyes instead of buttons. Were not buttons a sign of worldliness? The women wore caps of white and generally capes also of white. It was remarkable how much fashion could be put into this plain dress, and discussions of cap and dress were hardly less common than in the fashionable circles of "the world."

There was no problem of church going among them: they simply all went For miles around they would drive with their whole families to the one plain church. They did not believe in hired preachers. Certain men were set apart for preaching and these continued their regular occupations for a living. Their baptisms were picturesque and impressive. The crowds gathered on either side of a brook and sang. The young man or young woman to be baptized knelt in the water and the "preacher" performed the rite by pour-

ing three double handfuls of water on the head.

But modern life and "the world" touched them in their church. It was at the time when buggies with tops became common and were put out over the country at small cost by big manufactories in Cincinnati and Columbus. Some of these people, especially the younger set, wanted to have these top-buggies. A buggy without a top was allowable but it was a question whether a buggy with a top could be owned or used by a true believer. Was not the top a sign of worldliness?

The church was split by the trouble. The larger and older part of the people kept the old church, while the radicals went off by themselves and built a new church about two miles from the old one. This was known as the top-buggy church. So the matter rested for a time

A few years later the liberal wing, the top buggy church, had its own troubles along the same line. Organs had then become common. Could a believer have an organ in his home and still be faithful? It was not a question about having an organ in the church: that had hardly even been thought about. But some could afford to buy organs and wanted them at their homes. And now this church was almost split by this question.

Some went back to the old church where then top buggies had been tolerated. Some remained in the church and had organs. But it was a serious division in opinion and in the ranks. But even this is not the end of the story.

The old first church was finally abandoned for a new one, larger and in a specially convenient location. A few years and death brought changes. The top buggy church was at last abandoned and all came together again in the new church. And all who wanted them had top-buggies and all who wanted them had organs and even pianos. There the faithful worship to-day.

But modernism is touching them more seriously. Some of the younger people have married outside the church. Some have discarded plain clothes and they now dress as do their neighbors—not always an improvement. Some have become even leaders in the churches of other names round about.

And this is not a parable to illustrate religious progress: it is a bit of true history.

New York Sunday School Union

The second meeting of the New York Sunday School Union for the season was held at the Parish House of All Soul's Church Friday evening, January 17. The speaker of the afternoon was Prof John Hall D D of the Union Theological School, and his topic was "Can the Old Prophets Speak to a Modern Age?" Rarely has the Union listened to so brilliant and inspiringly helpful address, accepting fully the results of the higher criticisms and insisting on a vitally human interpretation of the works and message of the old Hebrew prophets. He set forth their unique personalities in a most vivid fashion and then made parallel between their time and their method of speaking to their time with the conditions and demands of our own time.

In the evening session the discussion was continued by two briefer addresses on how best to teach the message of the prophets. Rev. W. I. Nichols of Brooklyn, believed that we should not trouble to teach anything of the times or the personality of these men, but simply take their message of righteousness and apply it to modern problems in the way these prophets would do if they were living to-day. Rev. C. S. S. Dutton of Brooklyn, urged rather that we should present these great prophets through their own literature as *poets*, read the passages in all their beauty and strength to the young people and let the moral passion percolate down through their imaginations without too much direct "preaching". Rev. T R. Slicer and others also took part in the discussion.

President S. A. Eliot's Reply to the Philadelphia Resolutions

WE are permitted to publish the very interesting and illuminating letter in which the President of the American Unitarian Association acknowledges the resolutions passed at Philadelphia at the Annual Meeting of the Unitarian Conference of the Middle States and Canada. We publish again those resolutions for the convenience of our readers.

Resolved, That the hearty congratulations of this Conference be sent to the American Unitarian Association for the unprecedented financial showing of the past year, and for the zeal and energy on the part of its officers which such a showing indicates. In order that the interest of our churches in the work of the Association may not diminish but may grow steadily greater, we recommend to its officers the presentation of a plan for general discussion at its next annual meeting by which:

First, the voices of local conferences may be heard in the nomination of its officers and directors.

Secondly, in the election of officers and directors the life membership vote may be gradually eliminated and the electorate made wholly representative.

Thirdly, any projected changes in the general policy of the Association may first receive full and free discussion at the annual meeting, and if possible at the local conferences.

January 3, 1907.

Rev. George H Badger,

Secretary, Unitarian Conference of the Middle States and Canada. New York

My Dear Sir:—

The Directors of the Association have requested me to acknowledge the receipt of the resolutions passed by the Unitarian Conference of the Middle States and Canada at its last session, to thank their fellow-workers in the Conference for their congratulations and good wishes, and to briefly state the feeling and attitude of the Board in regard to the matters referred to in the resolutions.

The resolutions are all in close accord with the sentiments and convictions of the officers and directors of the Association and they accede with pleasure to the request that time be reserved at the next Annual Meeting for the discussion of the suggested changes in the methods of administering the Association The annual meetings of the Association have always been open for the introduction of appropriate business and it has always been within the power of the members of the Association to debate freely all matters relating to the conduct of its work. The officers have not, however, felt it to be a part of their duty to initiate legislation or propose amendments to the Constitution of the Association. They have conceived it to be their duty to administer the Association as best they could under the Constitution and By-laws provided by the members of the corporation It has appeared to them that in a religious, as in a political democracy, legislation should originate with the people rather than be proposed by those to whom have been intrusted the executive duties. The Directors perceive, however, that many of the members of the Association expect them to suggest desirable legislation and, encouraged by the resolution of your Conference, the Board will cause to be presented at the next Annual Meeting, certain votes or resolutions which will serve as a basis for discussion.

The first resolution of your Conference refers to possible improvements in the methods of nominating and electing officers and directors of the Association. This suggestion is timely. The present methods present a warning example of the peril of legislation by mass meeting. They are the results of successive resolutions and amendments to resolutions passed impulsively and without due deliberation at at least four of the Annual Meetings of the Association. The result is a nominating system which is nothing less than an indictment of the intelligence of the Unitarian body. That the results have not been disastrous to the standing and efficiency of the Board of Directors is due to the unrewarded industry of the members of the successive nominating committees and to the self-abnegation of loyal members of the

Association who have allowed their names to be used without any expectation of election. The officers of the Association have frequently pointed out the difficulties inherent in the present methods, and the Nominating Committees have annually stated that they have found the instructions contained in the votes of the Annual Meetings complicated and obscure. I have not deemed it my duty to do more than to point out the inadequacy of the present system, because the present system was adopted by the Association with the avowed purpose of "putting a check upon the Executive," This circumstance has naturally made it impossible for me to make any suggestions for alteration or improvement.

The suggestion that "the voices of local conferences may be heard in nomination of officers and directors" is an excellent one. I understand that it has been the habit of the Nominating Committee to ask for suggestions from conference officers and a note requesting such suggestions is always published in the Register. I am told, however, that there have never been more than a very few responses to these requests of the committee and that even when suggestions have been made they have usually proved unavailable because of unwillingness or inability in serve.

There is room for some difference of opinion about the precise methods it may be wise to substitute for those now in force, but in my judgment, the Association will do well to abolish the present complex system and return to that simple and natural method of nominating officers and directors which served the Association well for seventy-five years, which obtains in all our conferences and other organizations, and which is the habit of all similar educational, charitable and public-spirited corporations.

The second resolution of the Middle States Conference refers to the possible amendment of the system of Life-membership in the Association. Such an amendment is obviously in accord with the prin iples of our congregational traditions. The Life-membership system is an inheritance from the earliest days of our co-operative efforts and does not adequately express the real democratic spirit of the Association. It should be recognized, however, that while the system is undemocratic in principle it has never resulted in any practical abuse. The Life Members of the Association are as a rule simply the people of our churches who are most vitally interested in our cause. They are the most reliable and representative men and women our communion. Their Life-membership is either the token of their personal devotion to the cause, attested by an individual money contribution, or it is the evidence of the appreciation of some friend or local congregation, expressed in the appropriate form of a gift of Life-membership in the national body. To assume that the interests of Life Members and Delegate Members of the Association can ever be separate or adverse is utterly unjustifiable. No such opposition has ever occurred or is likely to occur. It is equally inaccurate to assume that the Life Members exercise a preponderating influence in our affairs. No mischance would happen if they did, but in fact the number of delegate members present and voting at the Annual Meeting always exceeds the number of Life Members present and voting. Justice also requires the critics of the Life-membership system to remember that it is not characteristic of the Association alone. It obtains in all our national executive organizations—in the Women's Alliance, the Sunday School Society, the Young People's Religious Union and unless there has been some recent change of which I am not aware, in the Middle States Conference itself. *

It should be clearly understood that no action of the Association can deprive the present Life Members of their legal rights and privileges. It is possible, however, to abolish Article 2 of the By-laws, or so amend it as to prevent the serious increase of the number of Life

* There are seven life-members in the Middle States and Canada Conference, otherwise the voting constituency consists of the minister and two delegates from each contributing church.—EDITOR.

Members. There will be submitted to the Annual Meeting three different forms of proposed amendments:

1. To amend the By-laws by omitting Article 2 altogether. The effect of such an omission would be to cut off all Life-membership for the future.

2. To amend by inserting in Article 2 the words, "when made by an individual." The effect of this amendment would be to prevent the making of life members in large numbers by church contributions, but to retain individual life membership for the benefit of isolated Unitarians who cannot otherwise connect themselves with the organized life of our fellowship.

2. To amend Article 2 by providing that hereafter Life-membership shall be honorary and without voting privilege. The effect of this action would be to make Life- membership a compliment and a means of testifying to appreciation of some service to our cause, but to retain the voting power altogether in the hands of the delegate members. All proposed amendments must, under the By-laws, lie over for one year and come up for discussion and action at the meeting in May, 1909.

Too much emphasis cannot be placed upon the fact that if any amendment is to prove acceptable to the present voting constituency of the Association it must be presented and advocated in a friendly and co-operative spirit. Any exaggeration of statement or misrepresentation of the actual facts of the situation will certainly defeat the desired reform. It should not be forgotten that in 1894 an admirable special committee, all of whose members are still active in our churches, was appointed to draft an amendment to Article 2. This committee, after careful study, brought into the Annual Meeting of 1895 a recommendation identical with the second suggestion made above. In spite of the support of many honored leaders of our communion this fair and judicious solution of the problem failed to prevail in the Annual Meeting of 1896 because some of the speakers in its favor were bitter in language or unjust and inaccurate in their representation of facts. This form of argument roused a natural resentment and caused the defeat of the measure thus advocated. This history will doubtless repeat itself if a certain impatient and hypercritical spirit which has manifested itself in some of our conference debates on this subject is suffered to appear at the Annual Meeting

The third resolution of the Middle States Conference advises and urges the discussion of the policy and actions of the National Association at the meetings of the various Departments and Local Conferences. Such a suggestion is entirely in line with the purposes and repeated recommendations of the officers and directors of the Association. Again and again have the officers of the Association suggested to Conference Secretaries and Directors subjects which they hoped would be intelligently discussed at the conference meetings. They have never failed to take any and every opportunity granted to them by the good will of their fellow-workers to present matters of common interest to the attention of Conferences, Alliances and churches. The fact remains, however, that very few Conferences have ever adopted the recommendations of the officers and directors of the Association, or used their suggestions. The reason for this in not in any unfriendly or unappreciative spirit, but in the unfortunate fact that the people of our churches are not deeply interested in these matters and the officers of the Conferences naturally prefer subjects and speakers that will interest their constituents. The result is that matters of administrative interest or missionary importance seldom or never get a hearing at our local Conferences. Even when an officer of the Association is invited to speak before a Conference he is usually asked to speak, not about his own endeavor, or the work of our fellowship at large, but about some matter that is supposed to be of greater interest to the people he is to address.

In conclusion may I say that I am grateful to the Middle States Conference for giving me opportunity to set forth these facts and convictions. The officers of the Association spare no ef-

fort to diffuse accurate information about the activities, plans and hopes of the Directors, but too often their efforts appear to be futile. It is too much to expect that a co-operative work of this kind can be carried forward without some misunderstanding and even misrepresentation, but the members of the Association will make no mistake if they assume that the officers and directors they elect to administer this trust are honorable gentlemen, not anxious to perpetuate their own "power," or to oppose desirable reforms, or to undertake responsibilities outside of their province; but eager only to give a disinterested service to a cause in which they believe.

Faithfully yours,
SAMUEL A. ELIOT.

A. U. A. Directors' Report

From the report of the directors' meeting of the American Unitarian Association for January, we extract the following items of interest to our readers:

The Committee on the Church Building Loan Fund, through the treasurer, Mr. Lincoln, reported that the following loan had been made since the last meeting of the board of directors, to the Fourth Unitarian Congregational Church in Brooklyn, N. Y., for five years on special terms, $10,000

President Eliot then gave an interesting account of his visit to the dedication of the new church at Montreal, and explained the natural relation, owing to social, political and religious affiliations, existing between the Canada churches and the British and Foreign Association, and it was then

Voted, To authorize the President to correspond with the secretary of the British and Foreign Unitarian Association with a view to the establishment, in co-operation with that Association, of a Department for the Dominion of Canada.

Voted, To request the secretaries or field secretaries of the Middle, Western, Rocky Mountain, and Pacific Departments and the Canadian societies to communicate their views on the advisability of creating the proposed Canadian Department.

The opportunity to organize a religious movement among a considerable population of progressive colored people in Greater Boston under the leadership of Rev. Powhatan Bagnall was explained, and discussed and it was.

Voted, That $300 be appropriated at the discretion of the president for the salary of Rev. Powhatan Bagnall for three months beginning February 1, and a sum not exceeding $100 for the expenses of his mission to the colored people of Greater Boston for the same period.

The secretary read an interesting report from Rev. C. W. Casson showing that contracts for the Paragraph Pulpit have been placed with seventeen daily and ten weekly newspapers, assuring a circulation at the present time of nearly 300,000 daily and 151,300 weekly copies.

Isles of Shoals Reunion

What the "Isles of Shoals Summer Meetings" signify could not possibly be crowded into the program of any series of summer meetings. It means a joy of fellowship, and a delightful *esprit de corps* that has singular capacity for continuance. One result of this is the custom of a mid-winter reunion: Not on the blessed Isles themselves, (the steamer does not run in winter and the Oceanic lacks steam heat) but in Boston. This year's Reunion is fixed for February 22nd and will be held in the Second Church in Boston, with a more formal but vitally interesting meeting in the church auditorium in the morning, and a social luncheon with after-dinner speaking to follow. Among those who will take part in the program will be Dr. S. M Crothers, Rev. Thomas Van Ness, Rev. Francis Tiffany and of course our genial President, Mr. Thomas H. Elliott There ought to be a large "gathering of the fortunate."

Canvassers for The Unitarian

We would like a canvassing agent in every parish in our denomination, and have a very inviting proposition to make to any friend who may care to help our circulation to grow.

CHURCH OF THE MESSIAH, MONTREAL, CANADA

INTERIOR OF THE CHURCH OF THE MESSIAH

Contemporary Portraits

XII. Emma C. Low

President of the National Alliance of Unitarian and other Liberal Christian Women

WHEN the National Alliance of Unitarian and Other Liberal Christian Women, established the office of corresponding secretary as a salaried department of service, we are informed, it was stipulated that the first incumbent be taken from New York rather than Boston, in order that all the officers of the body should not be sequestered in the Unitarian Mecca on Massachusetts Bay. The purpose was good: the outcome of it very good; but an imagined peril of too narrowed field of official selection proved not to be very real. Since that time, for over fifteen years, the President of the National Alliance has had her home in the national focus of our American interests and activities, our continental metropolis of New York: partly because it happened so, two women universally felt to be peculiarly fitted for this position without regard to local circumstances, being selected because of their own worth to preside over the Alliance in succession; but partly too, we cannot help believing, because the "National Alliance" more quickly than any other of our organizations has instinctively realized what "national" means, and has been fore-runner in the zest for such development in our denominational affairs as must inevitably get us out of our snug New England corner.

We are glad to present as our "Contemporary Portrait" of this month a finely familar face. Miss Emma C. Low has found her friends in every section of the country, as her official travels have taken her East, West and South, and latterly into Canada in her gracious pilgrimages of good fellowship; and her position amongst the workers for Unitarian growth and progress is one of notable significance.

Miss Low is straight and genuine product of Unitarian nurture and heredity. Her father's family is one staunchly known in Brooklyn in connection with high standards of commercial, social and civic probity. Their loyalty to the Church of the Savior in Brooklyn has outlived more than one generation, and that church has counted "the Lows" as among its most honored supporters. In many ways this "First Congregational Church of Brooklyn", has always maintained a unique position. In earlier days its traditions were rather more conservative than those of its neighbors, as might be suspected from its title, and when the "Second Church" ranged a somewhat wide gamut of radicalism, from Samuel Longfellow to John White Chadwick, this dignified and firm-knit church upon the hill insisted on a difference which did not seem always reconcilable. But the First Church has proved itself surely not a church of reaction or stagnation but of substantial, if not too hasty progress, and marches today, cordial in fellowship and staunch in good work, in the moving tide of genuine progress for the spirit.

From her earliest childhood Miss Low's life was closely interwoven in the life of her church. She was trained in its Sunday School and in turn served in its ranks as teacher for continuing years, and identified herself closely with its social and philanthropic affairs. She was for several years a teacher in the Willow Place Chapel and always active in the councils of that mission. Before there was any Woman's Alliance she was an active worker in that form of woman's activity which centered in the Samaritan Society whose organization dates back nearly to the beginning of the Church of the Savior.

Indeed the "Samaritan Branch" of the National Alliance presents an inter-

esting cross section view of what frequently became the problem of our developing national woman's organization. When the "Woman's Auxiliary" was organized it came quite early into the Church of the Savior, but as a separate organization from this society of the older order; which was indeed reluctant to lose its long tradition in that of a younger body. Miss Low was a member of both organizations and one of those who felt the incongruity of their paralleling activity. Finally it was brought about through tactful conference that the two societies merged, retaining the older name and tradition, continuing much of its early kind of service, but, assuming too, full fellowship in the national body now known as the "National Alliance". Miss Low's first part in Alliance affairs was that of a modest, loyal server in the ranks of her home-branch and not until the necessary retirement of Mrs. Catlin from the Vice-Presidency for New York, did she consent to assume a larger responsibility, but was then appointed Mrs. Catlin's successor.

Only a few months after this, the office of President of the National Alliance became vacant through the withdrawal of Mrs. Dix, who had so faithfully served as practically the first president under the new regime. There was little pause then in the selection of her fit successor. The spontaneous choice of all workers in the cause seemed to fall on Miss Low; and peculiarly fortunate was it felt, that one of her qualities and gifts could be placed in the position. The growth of the Alliance had been most notable, in the broadening of its work and of its vision alike; and its increasing significance in denominational affairs demanded in its executive a rare endowment and equilibrium of gifts, and these Miss Low seemed to possess. She is finely representative in person and character of the "Alliance ideal": modest, sensitive and refined, pre-eminently womanly, with infinite grace and dignity of bearing: essentially democratic in the best sense of the word and yet "of the best" in mind's endowment and spirit's heritage, she can carry everywhere the normal atmosphere of our Unitarian custom and tradition as few others could.

Shall we say that these are the lesser things? The National Alliance stands for strong, persistent and progressive principles of religion and spiritual fellowship. It is in its own unique way, (pre-eminently a womanly way) a missionary organization unencumbered with funds and endowments, gathering its resources with one hand to scatter them immediately with the other, and "carrying all its baggage on the train," that its accomplishment may be immediate. Its instant agility in service is its peculiar characteristic, its aims are eager, earnest and serious, its methods are prompt, flexible and diffusive; and all this demands a rare capacity of administrative adaptability and equipoise. Those who have watched the growing work of the National Alliance for many years have realized how many mistakes have not been made, how many delicate problems of shifting circumstances have been turned to fine advantage by the deft touch of quick discrimination. In the National Alliance no one personality can ever become all dominating, and administrative centralization is quite foreign to its genius. And yet, one cannot miss the secret that it is not most of all because of that quiet dignity of grace and winsome charm of personality which make Miss Low *persona grata* in every corner of our field: it is because behind that is the vigor of a firm good sense, a genuine magnaminity of spirit and breadth of sympathy, a searching zeal for the very best in our Unitarian ideal, and an unassuming but yet unyielding loyalty to a "cause that is holy," that she genuinely *leads*.

Miss Low is not naturally a "public speaker". We suspect that it was with some shrinking she assumed the more conspicuous duties of her office. But she has proved herself to be a most successful presiding officer and agreeable sharer of platform responsibility. Her manner of speech is direct, simple and convincing; always with a self-respecting touch of humor, well wedded to an

insistent seriousness of purpose. She speaks directly to the point, with results that make for sensible good courage, confidence and determination.

Personal friends of Miss Low will find this recital pitiably meager, for the things that mean most in her real life-story cannot be written here at all: the exalting story of so much devotion and self-sacrifice, and sweet consecration that is woven like a web of finest gold into the fabric of a rare home-life: the things which have made her friendship seems a priceless privilege to those who have known her in intimate relationship; especially her younger friends: these are things we are not permitted to write of; yet after all are they not writ and finely writ in the translucent delicacy of her own gracious face?

Letter of Greeting

The Executive Committee of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, sends greeting to its fellow-members and friends throughout the world, and congratulates them on the remarkable and cheering success of its latest conference, the *Fourth International Conference of Religious Liberals*, held in Boston, U. S. A., September 22–27. '07.

This Congress was a worthy successor to the great meetings previously held in London, Amsterdam and Geneva. In point of numbers it was even more notable, 2391 persons having enrolled themselves and paid the Congress fee. Ninety-three religious associations other than single churches, sent official delegates. Of the latter, 171 were from countries outside of the United States, and represented some fifteen foreign nations and thirty different religious fellowships. The attendance at the Boston meetings was from 500 to 4000. The largest halls procurable were insufficient to contain the would-be hearers; overflow meetings had to be arranged for, and department sessions were held simultaneously.

Still more gratifying to its promoters was the unbroken harmony and good will which reigned during the Congress. While there were diversities of opinion, they were never carried to partisan extremes. The spirit of the meetings was irenic and conciliatory. The speakers, many of them recognized leaders in modern thought and scholarship, sought for points of agreement rather than difference, and were more concerned to demonstrate the religiousness of their liberty than the liberality of their religion. Their emphasis was laid on the great abiding affirmations of the liberal faith, rather than its incidental denials. The result was a proclamation of religious ideals, and an exhibition of liberal strength which greatly advanced, in this community, the interests of Freedom and Fellowship in Religion, and made, we trust, an enduring contribution to the cause of religious enlightenment, charity and progress throughout the world.

The committee feels that in these and other ways the Boston Congress was a notable step forward in the realization of its object, to federate the religious liberals of the world for mutual sympathy, encouragement and co-operation.

Among the resolutions passed by the Congress was the following:

"The members of the International Congress of Religious Liberals assembled in Boston, Mass., September 22nd and 27th, send greetings to those in all lands who are striving to unite pure religion and perfect liberty, and a message of special sympathy and encouragement to those who labor amid difficulty and hardship in lonely places, that they may stand fast, and realize the greatness of the fellowship to which they belong."

By invitation of the religious liberals of Germany, conveyed to us by the German Protestantenverein and its sister Associations, the next International Congress will be held in Berlin, Prussia, in 1910. We hope that our membership in all lands will keep this date in mind, and prepare for participation in this, our first Congress to be held on German soil.

During the long interval that will elapse, let us not lose interest in this

international movement for the advancement of the liberal cause at home and abroad. By faithful testimony and service in our own fields of labor may we cherish and uphold the great sentiments and aims on which our Council is founded and whose promotion is the reason for its existence.

The committee also, by correspondence and occasional publications, by sending its representatives as often as possible to the local meetings of societies affiliated with it, and by other friendly service, will do its part to advance the interests and increase the efficacy of the International Council.

It is with this purpose in view that we strongly recommend to our members, and all who sympathize with the broader and modern view in religion, the volume of Proceedings and Papers of the recent Boston Congress which, under the title "Freedom and Fellowship in Religion," will be published in January, 1908. This work, which has been carefully edited by the Secretary of the Council, consists of about 700 printed pages, and is illustrated by some sixty portraits of prominent speakers, a group picture of foreign delegates, etc. It will contain in full, and in the English language, all the papers read before the General and Department Meetings of the late Congress by eminent scholars and divines, presenting a comprehensive survey of liberal religion and the state of the liberal churches in the leading countries of the world. Accounts of the social occasions, excursions to Concord, Plymouth, Fairhaven and other shrines, together with phonographic reports of the speeches made, are also included. An appendix contains some fifty communications from prominent religious free-thinkers in other countries, expressing their sympathy with the purpose of the Congress. The list given of honorary Vice-Presidents, delegates from abroad, programs of the meetings, and other memoranda, will be of value to all who are interested in the cause of liberal religion, at home and abroad.

The price of the book, substantially bound in cloth, is One Dollar. Application for it should be accompanied by a Postal Money Order for this amount, and twenty cents for postage, and may be sent to Rev. Charles W. Wendte, Secretary, 25 Beacon St, Boston, Mass.

With fraternal greetings "to those in all lands who are striving to unite pure religion with perfect liberty," we remain in the freedom and fellowship of the Spirit,

SAMUEL A. ELIOT, Pres.
CHARLES W. WENDTE, Sec'y.

Proctor Academy

The generous gift of $200 by Miss Emma F. Monroe of Cambridge, Mass., towards our gymnasium, seems to assure the accomplishment of this plan.

It will cost about $3360 to transform the stable into a gymnasium and social assembly hall, but we hope to raise the balance still needed, ($1360) by early spring. The Young People's Religious Unions are generously giving what they can. Any gift for this purpose will be exceedingly timely just now.

This clears the way to get at the next greatest need of the school--more dormitory accommodations. Our present building is now crowded, and unless provision is made before next fall, we shall probably have to refuse applicants.

It has been suggested that we should erect a series of $5000 buildings, each to hold ten or more students, thus securing to them, home life, individual care and unusual immunity from fire.

These might be made beautiful memorials of dear friends and we hope that several Unitarians of large means will avail themselves of this opportunity to link cherished memories with a good cause.

At the suggestion of Miss Monroe the gymnasium will be called "Slocomb Hall."

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

—*Emerson.*

Our Historic Churches

XII. The Church of the Messiah, Montreal, Canada.

SO LARGE a part of the story of American Unitarianism is involved in the fine story of the gradual evolution of New England Puritanism into a sweet and spiritual rationalism which brought the noblest of the old colonial congregations of eastern Massachusetts into their final Unitarian relationship,—that one may easily escape the knowledge of significant Unitarian beginnings on our continent having no New England antecendants at all. Of course we know that the first church to be frankly organized on a Unitarian basis in America was in Pennsylvania and not Massachusetts, founded by the definite radicalism of an English scientist who was hardly conversant at all with New England ways of more timid liberalism—namely, the First Church in Philadelphia, established by Joseph Priestley. It may not be so well known that the first and strongest of our Canadian churches also sprang into being wholly separate from New England influences,—taking from old England, rather, its impulse of beginning, and retaining always a keen sense of kinship with our sister churches beyond the sea, while never failing in its fellowship, too, with its sisters across the nearer waters, in the United States, and standing definitely allied always, (though without sacrifice of its own sturdy spirit of independence) to the American Unitarian Association, and in later days to the Unitarian Conference of the Middle States and Canada.

It was in the year 1832,* on Sunday, July 29th, that the first Unitarian service in Montreal, and, so far as can now be known, in Canada, occurred; the Rev. David Hughes, of England, being the preacher on that occasion.

*We are indebted very largely to an admirable historical sermon preached by Rev. W. S. Barnes in 1905 for the substance of what follows, although Mr. Barnes is in no way responsible for much that we have inserted. —Ed.

Montreal at that date was a city of little more than thirty thousand souls. The area which it covered was chiefly that of the down-town district of today. The residential portion was largely where now most of our wholesale business is transacted.

Mr. Hughes, who was on his way with his daughter to the West, was invited by a few people of Unitarian convictions to address them, and a place known as the Union School-room, rented by Mr. Benjamin (afterwards Dr.) Workman, a man of honored service in the history of this church, was secured for the purpose. It was situated at the corner of St. Sacrament and St. Nicholas streets. Mr. Hughes preached on the following Sunday also, and then resumed his journey, but on arriving at Coteau du Lac he fell a victim of the cholera. Mr. Workman hastened to care for him, and the bereaved daughter was assisted to her friends.

Thus Unitarianism had its beginning in Canada. Its few supporters desired a religious home, and resolved to continue services. For several Sundays the Rev. Matthew Harding conducted their worship. A Sunday School was started by Mr. Workman in 1833, and the Rev. Mr. Angier, from the United States, remained with them as their pastor for more than a year. After a time their meetings were transferred to a building at the corner of St. Henry and St. Joseph Streets, and this place was known as the St. Joseph Street Chapel. The movement continued with such promise that an attempt was made to build a suitable place of worship and a piece of land on the southeast corner of St. James and St. Peter Streets where the Molsons Bank now stands, was secured by two devoted laymen, with the hope that the Unitarians of the city might be able to raise sufficient funds for its purchase; but although a considerable sum was subscribed, it was

not enough and the project lapsed. Conditions became adverse to the little congregation. In 1834 there was a recurrence of the cholera. Business was again crippled, and finally, political troubles which resulted in the events of 1837 caused such discouragement that the work was abandoned and the Sunday School was closed. Thus the first Unitarian movement in Montreal, which began in sorrow, ended in disappointment.

But not in despair. Meetings were occasionally held, and in 1841 the desirability of another attempt to organize a society became evident. Certain ladies—Mrs. Hedge and Mrs Cushing especially—were among the first to urge this need. A place was secured known as Bruce's School-room, on McGill street, now No. 171, and Unitarian preaching was resumed. A Sunday School was again started by Mr. Benjamin Workman. Several clergymen served as supplies from time to time One of these was the Rev. William Ware, brother of Henry Ware, of the Divinity School of Harvard College. Mr. Ware preached for a few Sundays in Bruce's School-room and then by his recommendation the services of theRev. Henry Giles, from Liverpool, were secured, and a little building which a few years ago stood as a landmark of old Montreal on the corner of Fortification Lane and the Haymarket (now Victoria Square), was rented by Mr. William Hedge and the lower storey was converted into a place of meeting. Here Mr. Giles conducted services for several months. He was a brilliant essayist and an eloquent lecturer. His preaching made a deep impression here as elsewhere On the 6th of June, 1842, a meeting was held for the purpose of forming a society, and soon after a constitution was adopted. The services of the Rev. Mr. Rawlinson were engaged for a number of months, and later, those of the Rev. Mr. Lord. But the congregation desired to have a permanent pastor. An invitation to Mr. Lord being declined it was decided to invite Mr. John Cordner, who was recommended by Dr. Montgomery, of Belfast, Ireland. The call was accepted, and the Rev. Mr. Cordner, who had been ordained by the Remonstrant Synod of Ulster, arrived in Montreal in the autumn of 1843, and and at once began his long term of service as the first regular pastor of this church

It was on the first Sunday in November, 1843, that Mr. Cordner preached his first sermon as pastor in Montreal. The work was so promising that it soon became desirable to obtain larger accommodation than the building on the Haymarket afforded, and a piece of land on Beaver Hall Hill was accordingly purchased upon which a church edifice was built. This structure, was constructed with pillars and a pediment on the front looking down the hill towards the Haymarket, and upon a tablet in the pediment was inscribed: John xvii, 3, Christian Church—Unitarian. Services were first held in the basement of this church in December, 1844, and upon the completion of the building it was dedicated May 11th, 1845, the Rev E. S. Gannett, D. D., of Boston, preaching on that occasion.

In October, 1854, a convention of Unitarians was held in Montreal, attended by some three hundred delegates from Canada and the United States. The congregarion grew under the faithful ministry of its pastor, who became highly esteemed in the community. His place in the affection of the congregation was a lovely one. For more than thirty years he was pastor of this church and his life was one of constant devotion. Unlike our own, those were days of occasional controversy and strong words were spoken and received. Nevertheless in all the period of discipline and growth of the church, he preserved his dignity and commanded respect. To his untiring effort and honored personality is greatly due the successful establishment of the Unitarian cause in Montreal. Leave of absence was given him at different times to renew his health, and once (1866) the congregation parted with him for four months in order that he might serve the Unitarian Church in New Orleans, which had suffered much during the Civil War.

The original church becoming too small for the growing needs of the congregation, it was decided to rebuild, and the church on Beaver Hall Hill was erected upon the site of the older one in 1857 8. Meanwhile the congregation first worshipped in the Hall of the Mercantile Library Association and afterwards in St. James Hall in the Bonaventure building then standing on the corner of St. James street and the Haymarket. The basement of the new church was first occupied on Easter Sunday, 1858, and in September of that year the completed building was dedicated. Dr. Cordner preached on that occasion, and the Rev. Dr. Gannett and the Rev. Frederick Frothingham took part in the service of consecration. In the same year it was resolved to call the new church the Church of the Messiah. The Book of Ten Services now in use was introduced in 1864. On Sunday morning, October 24th, 1869, the people were dismayed upon finding their church seriously damaged by fire which had spread from St. Andrew's church, across the way, and it became necessary during its reconstruction to hold services elsewhere. The Mercantile Library Association generously offered the use of its Hall; and let it be gratefully remembered that the Rev. Father Dowd, of St. Patrick's Church, promptly extended to the people in their calamity the invitation of the St. Patrick's Association to use its Hall free of charge until the church should be reconstructed.

Accepting this kind invitation, the congregation held its services in St. Patrick's Hall in St Patrick's Building, which stood upon the corner of Craig Street and Victoria Square.

Impaired health and advancing years making the need of clerical aid apparent, Dr. Cordner was granted an assistant and the Rev. Edward F. Hayward, ordained in Montreal, filled the position of assistant minister for one year. He was followed by the Rev. John B. Green, who came to Montreal in 1876 and continued as colleague of the pastor for three years. Constrained by delicate health Dr. Cordner then resigned his charge, but was made *Honorary Pastor* by the congregation which he had served so long and well. In September, 1879, Rev. W. S. Barnes undertook the work for a period of six months, but at the following annual meeting in January, 1880, this engagement was changed to a permanent pastorate.

From that time to the present, Mr. Barnes has served the church faithfully and well. A man of exceptional gifts of mind and heart, eloquent as a preacher, and of highest refinement of spirit and culture, he has given the church a standing in the city which cannot be lost. Mr. Barnes is not much of a denominationalist indeed, and the relations of fellowship between this church and those which share with it the "larger faith" have not been always as insistantly realized as some abroad have wished, but the cause of Unitarianism in Montreal has certainly not failed.

In 1905 it was recognized that the location of the church was no longer convenient, and the old site and building were sold, and a building fund started for a new structure. The triumph of this venture had its consummation last month when one of the most handsome and nobly constructed churches in our denomination was dedicated. Standing on a well selected site in a newer residential section it rises in strong and simple lines of the perpendicular style of architecture, a fine embodiment of our essential spirit of faith. It is in the interior perhaps that this symbolism best asserts itself. The splendid sense of uplift, of soaring aspiration, is emphasized by the climbing lines of the perpendicular manner of design; but with this the sense of the strong simplicity of the open vision, with no entanglement of confusing details or intricacies of finishing. A great window dominates the vista from front, while a dignified chancel with handsome pulpit, finely carved reredos and dignified furnishings commands the view of the worshipper in the pew. In a multitude of ways the memory of past friends and helpers of the church is woven into its beauty, every detail of the chancel being a memorial gift as is also a unique "celestial organ" in one of the tran-

scepts. Behind the auditorium is a well appointed parish house containing "Channing Hall", designed for Sunday School and social purposes, an indispensable kitchen, a cozy ladies' parlor and the minister's retiring room. All is in admirable taste and most rationally convenient.

The cost of the new structure has of course been large, and it was feared that a considerable debt would rest upon it. But at the dedication, (an account of which is given elsewhere,) it was announced that through the final generosity of friends already generous in giving, the church was passed over to its people absolutely free of debt.

The story of its past has been most honorable to this oldest of our Canadian churches; the promise of its future is still more exhilerating It must for years to come be our cathedral church for the growing Dominion in which it stands, and it will ever worthily meet the high responsibility of its position.

New York Unitarian Club.

A most successful meeting of the Unitarian Club was held Wednesday evening, January 22nd at the Manhattan Hotel, a larger attendance than usual being a notable circumstance. This was the more notable because this time the Committee arranging had decided not to go outside of the membership of the Club for speakers, but to invite three of our younger ministers to give addresses on "Public Worship."

After a most appetizing dinner had been served, the President, Mr. C. H. Burdett, called the company to order and after a few felicitous remarks, introduced Rev. A. H. Robinson of Newburgh who spoke about "The Place of Music in Public Worship". Mr. Robinson made a most pleasing impression for the vigor and freshness of his thought and his earnest insistence on a distinct religious motive in all that organist, choir and congregation have to share in public worship.

Rev. Charles Graves of Passaic, N. J., was the second speaker and his theme was "Hymns for Liberal Churches." He certainly had the courage of very frankly expressed opinions, which all might not have shared with him, but all appreciated greatly the keenness of his wit and the inciveness of his common sense. He urged for more consistency in our Unitarian Hymn-books, less diluted orthodoxy, less of the fiction of "Symbolism," more of sincere and honest utterance of our highest and noblest liberal ideals.

The last speaker was Rev. John Haynes Holmes of New York, whose theme was: "The Kind of Preaching Needed for Today" With glowing and eager eloquence, he brushed aside all consideration of the incidental issues of manner and ecclesiastical habit and set the ideal of Emerson and the spirit of Theodore Parker as the patterns for today. The modern preacher must speak the message of his own soul confidently and unreservedly: must preach for righteousness without fear and without equivocation, meeting to-day's issues of social and civic wrong with direct application of the great principles of Christianity, as Parker met the issues of human slavery and civic wrong in his time.

When the Days Begin to Lengthen

The days are growing longer, though the world is white with snow,
And the spring is drawing nearer, though the winds of winter blow;

All the sparrows in the hedges twitter "Courage," as I pass:
I can hear the dandelions pushing upward through the grass.

The sun is swinging northward, and the days are lengthening,
The lilac buds are swelling with the joy they are to bring;

Every morning gives a promise, though the winds of winter blow,
And there's hope in every sunset, though the world is white with snow.

—*S. E. Kiser in "Old and New,"*

rest and get all the uplift thou canst. But our church buildings won't let us do this. We can't use them for the *every day* needs of the people, and the kind of rest and refreshment we offer in them on Sunday is obviously not what the great mass of the people hunger and thirst for.

Some of us have tried to get this *Church Odor* out by disinfectants, but to no avail. We must have a "New Plant" architecturally. C. W. HEIZER.

Rev. Arthur L. Weatherly, Minister of South Unitarian Church, Worcester, Mass.:

The use of churches for other purposes than the regular services depends upon so many conditions that any direct answer is impossible. The community, the special location, the character of the people in the neighborhood of the church, the temperament and general ability of the minister—and many other things are all important factors that must be considered before one can come to any decision whatsoever as to the duty of the church in these matters.

A church may not have directly connected with it anything outside of its so called regular church services. And yet members of the church may be vitally interested in institutions, societies and other organizations which seek to improve the social and political welfare of the community. To ask these people to withdraw from these organizations in which they work together as representatives from all portions of the community and to carry on their work within the limits of their church fellowship would be a distinct loss. But where the opportunity offers the church can gain the confidence of men and women who now distrust it and have no faith in its professions and no belief in its usefulness by opening its doors for the public discussion of the great problems which involve the welfare and happiness of the people.

The Forum movement is not a propaganda but an opportunity for free discussion. It is a safety valve as well as a debating club. The church ought to be the place in which men earnestly desirous of finding the truth and serving mankind can gain a fair and respectful hearing. These men should not be forced to the street corners and saloons if members of churches who believe in the brotherhood of man and the coming of the kingdom of God on earth can prevent it. Give a man a fair hearing and you take bitterness out of his heart and anger from his tongue.

The need of "institutional" work is very great in certain sections of the large cities. The danger lies in using this work as a sort of bait with which to catch people for the church. This in the end breeds a sort of hypocrisy which kills the work and injures the church. If it is worth while to have clubs and classes then they should be for their own sake. The church should carry them on because it is glad to do this sort of service. If the church plant is to be used for these clubs and classes they should be kept entirely distinct from the church itself.

It is often of vital importance to the church to use its building for social purposes. It is of vastly greater importance that it be used whenever any possible opportunity offers for the instruction of men in the duties of citizenship and in a knowledge of the problems of our social and industrial life. A church which neglects such an opportunity of service forfeits its right of leadership.

But after all a church must make known to the world that its one great function is to proclaim the highest ideals of life. It seeks to inspire men to go their several ways each applying according to his best knowledge these ideals to his daily life and conduct. And no so called practical work should ever divert a minister or a church from this great task.

"He serves mankind the best,
To whom the truth is true,"

ARTHUR L. WEATHERLY.

Rev. B. F. McDaniel, Barnard Memorial Church, Boston, Mass.:

It is not easy to write confidently in

detail in answer to the questions set forth above because conditions vary much in different communities and in different churches in the same community. For instance there are five Unitarian churches in the Dorchester district of Boston. No one of them could easily or profitably follow all the methods of the others, nor attempt to live the life of any other except in the most general way. Yet there are persons possibly, who would not hesitate to maintain the contrary proposition and lay down a rule of life for all of these churches on the same lines. What is true of churches located so near together in a city suburb is probably true of others in separate towns. Yet in a general way it is plain that many churches might make more practical use of plants, suiting the kind and variety of "institutional" features to the needs of the locality. It is my belief that the use of this phrase has hurt the good cause for which it stands by suggesting a too radical change in the structure and function of the church. Many of our ministers and churches have tried "institutional" experiments and their failures have counted up more than their successes This is not to say that no good has come out of the failures, for people generally reckon these by numerical and other external tests, overlooking the ethical and spiritual results that have entered quietly and unseen into many lives.

What you call the "purely social function" i. e. the church sociable, does not meet the need suggested in your questions. That is often sociable only in spots and spasms, and often reaches only the same people month after month. It does not appeal to the people indicated by your questions. The supper and entertainment are good as far as they go, but there are needs of the mind and heart these do not touch. It requires expert steering to keep clear of the rocks in the way of the pilot who ventured into the regions of "people's forums."

Cranks of all types and degrees line the banks and consider the whole territory their own by divine right, apparently the only divinity they recognize. People's forums are safety valves for human gas, yet even such service a church may undertake if a suitable engineer is in control. Ethical and civic classes are more practical, have a saner motive and can be more easily handled, for the basis of attendance is presumably that of the student and helper of humanity. The keynote is social service. Yet here also competent leadership is of first importance. He must be a man of culture and faith, of gentleness and strength, else the whole thing will quickly go to pieces. Not machinery but a man. If the people want the class it will be as much because of him as of any cause, however good or urgent; and if he is a layman so much the better Doubtless many churches might profitably expand in that direction. B. F. McDaniel.

Rev. L. Walter Mason, First Unitarian Church, Pittsburgh, Pa :

The answer to your question concerning the use to be made of our church-plants, I would say, is dependent on the location of the church and the opportunity of its members.

True religion is as broad as human interests and human needs. And a church situated where there is a dearth of social and intellectual interests should conduct study classes, lecture courses, musicals and social functions. But the minister of a city church whose members have easy access to art galleries and museums, and according to their tastes attend University Extension lectures or the opera, finds that what these people need of him is that he should make the voice of the moral and spiritual sanctions sound clearly in all they do. All interests are highly specialized in the modern city. And the minister who fails to specialize in his own field fails in everything.

L. Walter Mason.

Rev. Alson H. Robinson, Newburgh, N. Y.:

I can conceive of but one possible reply to the question which you suggest: that we are lamentably circum-

scribed in the use that we make of our valuable church plants is a matter of common consent. I would open the doors of the church at all times to every possible activity which may add in any way to the intellectual, social and physical well-being of our adherents.

We are under a peculiar obligation to our children since we can scarcely sanction their affiliation with the Young Mens' and Young Women's Christian Associations under the existing credal restrictions which these organizations impose.

The spirituality of a church which must be nourished under a cover glass and away from the tides of human activity will easily be blighted.

Let us adopt every means to demonstrate the vital intimacy between the the freedom of the truth and the life of man. ALSON H. ROBINSON.

A Letter from Bellingham, Washington.

Editor, THE UNITARIAN:

The state of Washington greets the state of New York. Bellingham speaks to Manhattan. The Pacific calls to the Atlantic with a continent between, and Bellingham has 35,000 people although it has been on the map only a few years. You will find it on Puget Sound near the British Columbia line and adjoining Seattle which is 100 miles South.

It is easier to describe Bellingham by what is not than by what it is. Nature has outdone herself here. Man with all modern inprovements at hand is surrounded by forests and mountains that yet reign supreme. Bellingham lacks a strong religious society in accord with Unitarianism. But that is on the way, however slow the progress or intermittent the periods of activity.

It is, withal, a pleasure to have the brethren shun you and introduce clauses in their ministerial association to bar you from membership, even before you apply, for it is so beautifully consistent and honest that you commend the lack of hypocrisy and reverently say, Amen. Building your fire for the Sunday service at times, and preaching in a hall—this is in the day's work of pioneering.

THE UNITARIAN brings the news from the East and tells of places where men congregate without creed or damnation in their catechism, or possibly any catechism. All of which reminds me of a paragraph among the editorials of the December number, relative to the consideration by the various conferences of our national polity in behalf of more representative methods. It is proposed that the Western Conference so proceed.

The Dakotas are called East out here and Chicago is regarded a suburb of Boston from the territorial standpoint. The name "Western Conference" is misleading in this day and generation. I make bold to suggest, however, after three years in Chicago and the Western Conference, that the Western Conference become representative itself. A move in this direction was made at the last annual meeting in Detroit, which may show some results. In theory a delegate body, the Western Conference is in practice a self-perpetuating corporation in the election of its officers and conduct of its affairs, centralized in Chicago.

I respectfully submit that the issues of congregational democracy involve representative conferences. Let the conferences consider how representative they are, as they review the national polity. I am sure a word in general from you upon this in THE UNITARIAN will be much appreciated

Faithfully yours
FRED ALBAN WEIL.

Poetry

BY FLORENCE M. BENNETT

Poetry, that liest very near us all—
Yet art not, save to listening ears
And knowing souls,
As light is not but to the eye
That sees—thou great Illuminator,
Glorifying what thou meet'st,
Thou not to find and not to solve,
Elusive as the sun-beams,
Yet as golden, invisible revea'er,
Whiteness composite of passion's hues,
Of all the hues that spring from out our life,
Oh Poetry, how may we offer us
As servants unto thee?

Edmund C. Stedman

One of the most distinguished citizens of New York to bear the Unitarian name died suddenly, Saturday, January 18th, in this city. Edmund C. Stedman was a man honored in many circles for his conspicuous gifts, and charm of personality. Newspaper man, poet, critic, and Wall Street banker, he touched the life of our great metropolis as few others have done.

Born in Hartford in 1833, a graduate of Yale, for several years a newspaper man, first as editor of local sheets in Connecticut towns, and then in connection with the New York *Tribune:* a war-correspondent for the *World* during the Civil War, and afterwards a government office-holder he finally rounded out his career as a member of the New York Stock Exchange. This varied career was the back-ground of a literature vigorous, fine, and sweet, largely of lyric poetry, several volumes of which have been published to be brought together recently in a volume of his "complete poems." Doubtless he is even better known to many of us as a critic: his volumes on "The Victorian Poets" and the "Poets of America" being perhaps the best works of careful literary criticism to be published in this country. His religious connections in this city were with the Church of the Messiah, and there his funeral was held, January 21st, Dr. Robert Collyer and Rev. Henry Van Dyke (a warm personal friend) sharing in the service. His own beautiful poem. ,'The Undiscovered Country" was read at the service and also a beautiful tribute in verse by Dr. Van Dyke.

Mr. Stedman was loved not only for his rare literary gifts; he was active in more than one noble philanthropy, and a warm and helpful friend to a host of younger men who at the opening of their careers in literature, art or business found his kindliness of friendly interest a source of courage and inspiration.

"Patience is the prelude to peace and power."

Are Ministers Poor Business Men?

There is a certain fallacy much abroad which ought to be outdated. It is the notion that clergymen as a rule are not as good business men as the average layman. We admit that there are some very able preachers who are fools in monetary affairs: but then the percentage of "business men" who make dismal failure of their business is not infinitesimal. Every average minister is certainly performing every year a miracle of financial administration in the manipulation of a small salary so as to maintain a domestic establishment, educate his children, and keep himself in touch with "ennobling things", which would "phase" many an average layman making no better showing on a larger income. Speaking more to the point, we believe that President Eliot of the A. U. A., if he could confess himself in perfect candor would say (as every department secretary would say), that in the meeting of parish problems of ways and means, the sagacity of the average parish minister does not lag behind that of the average layman trustee; that where blunders have been made, funds foolishly invested, building sites unwisely selected, false moves made in handling debts, it is usually a "business man's" blunder and in a great number of cases in the face of the minister's protest. We suspect also that the lay members of the A. U. A. will confess that in the deliberations of that board the practical good sense of their clerical associates in business affairs is not unfavorably to be contrasted with that of business men.

Of course the fact is, the old hard and fast separation between clergy and laity no longer exists; and its elimination works both ways. The modern clergyman who succeeds *has to be* a good business man, specialized to the very practical business of helping on the cause of righteousness in very practical ways, of which preaching is not always the most important. In the nature of the case the keen interest of his work necessitates keen mastery of its practical details: he is simply the layman who has

Middleboro, Mass., Church

STOCK-TAKING time finds this church many degrees advanced. The principal event of the year has been the completion of the church building operations. Nominally, it has been a case of repairing, but really, so far as money expended and results attained go, it has been the building of a new church. For where a year ago we had a church property valued at, say seven thousand dollars, out of repair, on a back street, with no conveniences for parish work, we have now twenty thousand dollars worth of property, new, fresh, convenient, located on the most desirable lot in town, and all furnished and ready for business. And best of all there is no debt on it, save what we owe to the Building Fund. All of this gives life and enthusiasm to the Society, which is felt in all departments. We have three women's organizations and together they include some seventy-five women organized for church work. We have a men's club of a hundred and twenty-five members. Its January meeting was attended by one hundred men, almost all of them connected with our church. Beside this we have a movement in the adjacent town of Carver, so new that we have not dared yet to take a census, but where a congregation of from forty to eighty greets the minister on Sunday afternoons.

Of course, like all others we have our peculiar difficulties. And just now the financial ones are made more pressing by the loss of three of our best contributors. But one of them was good enough to leave us a legacy of three thousand dollars, which will go on doing her work, we hope, for many years.

Only these who know the local conditions can rightly appreciate the things that this society has accomplished in this conservative town in the eighteen years of its life. What has been done would at the outset have been deemed wholly impossible. But the years have raised up for us good friends here and elsewhere, and we are to-day in better shape than we have ever been to undertake the work that lies before us.

Symposium

Can larger practical use be made of our church plants? Should "institutional" features be more generally introduced? Can People's Forums, ethical and civic classes. and the like be made fitting adjuncts to our average church ministry; or shall the only supplement to Sunday service be the purely social function?

Rev. Frederic A. Hinckley, Minister of the Spring Garden Church, Philadelphia;

First,—The Sunday service is the central and vital thing, and needs no apology. Its business is to minister to a needy congregation. People who have lost the sense of moral and spiritual need, and think all they have to do is help somebody else, are very much to be pitied. Moral and spiritual need—the church is to meet that. There is no higher, no holier mission. This of itself justifies the existence of a church, though it be open but one day in a week. A minister's supreme work is in the pulpit. I would never have him forget that.

Second—It does seem too bad to have so good a place as a church unused all the week; or all, except an occasional social or class meeting. If I could command the money I would have, one evening in every week, Sunday evening preferred, a first-class free concert, instrument and voice, especially for the benefit of the locality in which the church exists. At other times such lectures and classes as tend to uplift humankind, should find a home in the church. I would not have indifferent things, I would be particular about it, but a course of lectures by Mr. Damrosch on musical lines, a course by some high authority on literary or scientific lines, should always be welcome. What will give the people a little more culture, refinement, knowledge, inspiration—that should always be the question. But the money,—ah! "there's the rub".

Third—I can conceive that wealthy churches may adopt some form of institutional life to good purpose; a library, a boy's room, a gymnasium, etc. If the members of a church can do this without forgetting their own shortcomings and the duty to seek help for them every Sunday, it may be a beautiful form of church activity. Such activity is not the only form, but it is one form of the church at work.

Fourth—In any case the church, to use my old phrase over again, is a power-house of the religious life. If it does its duty it will supply the spirit, which may take any of the practical forms. FREDERIC A. HINCKLEY.

Rev. Abraham M. Rihbany, Minister of Church of Our Father, Toledo, Ohio:

The phrase "practical use" knows no limits of interpretation or application. Some of our churches, or so-called Unitarian churches, entered into their final dissolution, rather in their youth, because of the indefinite "practical use" of their church-plants. The only practical use I know of for a church is to lift on high the standard of spiritual idealism. To realize in theory and practice that its sphere is that of a spiritual specialist. With such a great central purpose around which to evolve, a church may safely assume a receptive attitude toward the valid conclusions of science, history and the illuminating experiences of social evolution, without becoming itself a scientific club, a historical circle or a sociological debating society.

I have but very little sympathy with

the so-called institutional church. I feel convinced that such an institution means the undoing of the church as a living spiritual centre, without giving in return even the poor consolation of the partial success of its cure-for-all social dreams. The success of such purely psychic movements as Christian Science, in spite of its nauseating philosophy, shows that the "institutional" movement in the church is a profound misconception of humanity's real ills and their remedies.

"People's Forums" may be made useful under not only competent, but deeply spiritual leaders. But when discussions in such supplementary meetings to the Sunday service, resolve themselves to the wranglings of adventurous reformers, who always take advantage of Unitarian freedom without assuming its responsibilities, then the effect of such open forums upon the religious service and the life of the church in general becomes decidedly injurious. Under an enlightened, fearless and consecrated ministry the Sunday service can be made sufficiently powerful intellectually and so profound and inspiring spiritually as to require no supplement whatever. I would much rather be left alone after hearing a strong spiritual appeal, to meditate upon it and make it a part of my soul, than to be drawn from under the elevating spell into a jarring and jolting discussion. Open forums and civic circles may find accommodation within a church building other times than Sunday morning. I believe that the salvation of society depends first and last upon its spiritual idealism. In no way can the church be of as much service to mankind as by fostering such an idealism in the minds and hearts of its adherents. In order to achieve the largest measure of success in this way the church must live the life and do the work of a spiritual specialist.

ABRAHAM M. RIHBANY.

Rev. M. O. Simons, Minister of the Church of the Unity, Cleveland, O.:

In answer to your question I would say that the larger use of the church plant depends entirely upon where it is situated. My own neighborhood, as it happens, is unsuited for any institutional church features. I am heartily in favor of using the building, particularly if there be a parish house addition, for all inspirational and educational purposes and I use my own as far as practicable. Yet I am not one who laments over the great waste of property if the building is used mainly for worship, even if not more than once a week. It plays its necessary part in the week's life.

M. O. SIMONS.

Rev. Henry T. Secrist, Minister of All Soul's Church, Roxbury, Mass.:

I believe in making just as much use of our church-plants as possible. As it has come to be with the library and, to some extent, with school buildings, our aim with churches should be to see how much, rather than how little, we can have them used. I mean wise use. It is not necessary to have something going on all the time; not necessary to allow any set of people or any kind of a meeting to have the help of the church by the use of its buildings. Emphatically the church proper should be kept for the purposes of worship. But most churches now have parish houses or parlors or rooms of some kind. I like to see every nook and corner fitted for some kind of service. These parts ought to offer conveniences for doing anything that accords with the purposes of a church I also believe in more extra and occasional services in the church proper.

The "institutional" church with its sewing class, its day nursery, etc., is suited to special conditions. In some places it is demanded. When such a church exists it should be with its adjuncts subordinate to the plain religious purposes. But the church does not need to be institutional in order to maintain a place in the social life of our time. I would answer *no* to your inquiry as to whether these features should be generally introduced. I would like to see more Unitarian institutional churches in places where such

are needed but I do not care to see Unitarian churches become generally institutional. I think we are appreciating more the value of the distinctively religious work and incline not to scatter our forces but to increase the effort in that direction.

Whether there are classes and clubs and what they are depends on local circumstances. They certainly are often very helpful. Even the necessary social part is often better secured through them, by thinking and working together than by the social function itself. No church should have clubs and classes merely to show a long list and many meetings. And clubs and classes should be mercifully killed when their usefulness has gone.

Each person should study carefully his own city or community. If there is no kindergarten, perhaps it is the duty of his church to have one. I think the first kindergarten in this country, certainly one among the very first was opened in the Unitarian church in Milwaukee. But when the public schools have kindergartens there may be no need for a church to have one. A study class in a Unitarian church has in many cases preceded the larger classes in the town or neighborhood.

At present I think there is a place for civic classes. This is often an unused opportunity. And surely we should have means for religious study. For the immediate future I would like to see special emphasis put upon the means for understanding and appreciating the Bible. H. T. Secrist.

Rev. C. W. Heizer of Ithaca, N. Y.:

What we need is an absolutely new outfit architecturally. The ordinary "church plant" is adapted to only two functions,—a conventional Sunday service and a Parish Party. Not one-half our churches are convenient for the Sunday Schools that meet in them. The fact is too clear to be blinked away, that the church architecturally is *outgrown.* I believe the buildings themselves are responsible in a measure for the slim attendance Sunday by Sunday. Almost all church auditoriums are designed for just one purpose, commonly defined as "worship"; but in the progress of thought the *idea* of worship has changed and enlarged, while our architectural equipment is the same it has been for hundreds of years. And then, too, a certain atmosphere of *sanctity* clings to these buildings that is not warranted by anything said or done in them. The services are just what might very properly be conducted anywhere. The ordinary mentality of the preacher is not superior in any way to what may be heard in lecture halls, and the vocalization heard in the churches, even when the man or woman singing is the same, is not equal in drawing power to the concert hall. "But *spirituality,*" say some, "is fostered by the church building." Spirituality doesn't attach to buildings like moss or ivy. Spirituality has no nesting place except in the human heart. Jesus punctured that notion in the saying, "Neither in this mountain nor in Jerusalem shall men worship."

Yes, I believe our *church plants* ought to have a larger practical use. Institutional features ought to be introduced, people's forums and classes in civics are fitting adjuncts to the average church ministry. But will some one tell me how to put the ordinary *church plant* at the service of such good causes? My observation is that people interested in such things would rather hire rooms and halls for their purpose than to take our church plant free of charge.

My suggestion is that we set the architects to work on a new twentieth century design for a building,—one that shall embrace all the needs of society as they manifest themselves to-day. Let it be of the same material as our homes, simple and inexpensive, and without spire or mortgage. True "church extension" work seems to me to lie in extending the influence of those societies that *do exist* rather than putting up more buildings after "outgrown" models. The Modern Religious Society ought to obey the commandment, "Six days shalt thou labor and do all thy work" and the seventh day

put his attention steadfastly to the business of practical success for God. It is pretty exacting business and he does not always fail. When he does not fail he has proved himself a good business man.

North Church, Salem, Mass.

In December, North Church Society gave a call to Rev. Theodore Davenport Bacon to become their pastor, having been without a settled minister since last April, when Rev. George D. Latimer resigned. The installation of the new minister took place at the North Church on Sunday afternoon, Dec. 15th: there was a full house. Rev. W. W. Fenn, D. D., professor of theology at Harvard University, gave the installation sermon, taking his text from Acts 1:8—Ye shall receive power; after that the Holy Spirit shall come upon you. The address to the new pastor was given by his brother, Rev. Benjamin W. Bacon, D. D., professor in Yale Theological Seminary. Rev. Alfred Manchester, Peter H. Goldsmith D. D., Unitarian minister of this city and Rev. John W. Hudson pastor Emeritus of the Unitarian church in Peabody, Mass., took part in the exercises which were interesting and impressive. Rev. Mr. Bacon has come over from the orthodox Congregational church and is the eighth pastor of the North Church since it was founded in 1770.

The following Wednesday evening a reception was given Mr. and Mrs. Bacon at the chapel which was very tastefully decorated. It was a delightful occasion, the chapel being thronged with people the entire evening. Mr. Bacon comes from a distinguished line of ministers—"His father, Rev. Leonard Woolsey Bacon D. D., was settled in Norwich, Conn. for many years, and his grandfather, Rev. Leonard Bacon of New Haven, was one of the ablest theologians of New England. Mr. Bacon was born at Stamford, Conn., Aug. 31, 1863. He was educated at Yale College and the Yale Theological School, later spending some time at the University of Berlin. He was ordained in 1892, at Essex Junction, Vermont and went from there to Detroit, Michigan. Since 1902 he has preached in Flint, Michigan, which pastorate he resigned last summer." Our Alliance is in a prosperous condition, having a membership of eighty or more. We had as our guests at the last meeting, the members of the Young Peoples Alliance, who are becoming much interested in the work. The different branches of the Alliance are doing effective work—Post Office Mission, Cheerful Letter &c. We send a Scholarship of fifty dollars to Calhoun, Alabama every year for the Calhoun Colored School,– have also recently sent a barrel and box of Clothing to Calhoun as in previous years. Wh have just held a Union Meeting of the three Unitarian Socities at the Second Church in which Mrs. Atherton gave an inspiring and impressive address to a large Audience, although a very stormy day. At our next union meeting Rev. P. R. Frothingham will give the address.

To Visit California

Under the auspices of the American Unitarian Association Rev. Charles W. Wendte will spend January and February in visiting our California churches, with which he was so long associated as missionary superintendent. On January 12 he is to preach in Los Angeles and San Diego. On the 14th he preaches the sermon before the united united Unitarian and Universalist conferences of Southern California in the Pasadena Universalist church. On the 16th and 17th he is to speak at Redlands and Pomona and other places. On the 19th he preaches at Santa Barbara. The 26th will find him in his old-time pulpit in Oakland, and in the evening at the Almeda Unitarian church. On the 2nd of February he will preach for the First and Second churches in San Francisco, for the Palo Alto and San Jose churches on the 9th instant, while lectures and addresses before various societies and clubs, together with a course before the Pacific Unitarian School for the Ministry, will fill up the interspaces. Revs.

Henry G. Spaulding, W. Channing Brown, Francis Tiffany, William R. Lord, and Clay MacCauley will occupy the Brighton pulpit till the return of Mr. Wendte who will be accompanied by Mrs. Wendte, a native of the Golden State.

Mr. Cornish on Public Worship

Although it is pleasant to agree with one's brethren, it is sometimes best to frankly avow a difference and state its grounds. The article by Mr. Cornish in the January UNITARIAN gives expression to views which many others probably hold, but it is unsatisfactory because some important facts have not been taken account of and others have been misapprehended. In the first place, why do Catholics go to church? For the architecture, the music and color and ritual? Many conversations with a priest who, for reason and conscience sake, is just leaving the church which he has not ceased to love, have deepened the impression that I have long had, that Catholics as a rule go to mass because at home and in the parochial schools they have been taught that it is necessary to salvation. This conviction, which is created in them when their minds are forming, remains with them, and they will therefore go anywhere to mass, to a vacant storeroom if necessary. It is only partly a matter of desire and habit, their going to mass, they believe their eternal salvation depends upon it. When this belief dies out, all the beauty of the ritual service is without power to attract, and the disillusioned soul leaves his church forever. What is left, the aesthetic interest, has as little power to win people back as it had to hold them in the first place. It will not do to confuse the fact that some Catholics enjoy the service with the real reason for their attending it.

The article in question also states that "Psychology teaches that the aggregate mind is the normal mind." This statement would be hard to confirm. The psychology of crowds is only beginning to be studied and is by no means understood. There are many facts that look just the other way. What seems fairly clear is that the individual when merged in a crowd becomes much more suggestible than usual, and this regardless of the quality of the suggestion. He seems to lose his critical power, his ability to test statements presented to him, and so to descend a number of steps in the intellectual scale. People are aware of this danger who have read Le Bon's book or any similar psychological discussions. Only recently I heard a lady say that when she went to hear a certain famous lecturer, she took a seat in the rear of the room and at one side, giving as a reason her desire to cetain full possession of her power to estimate the truth and value of what she was to hear. She had found out that only in this way could she escape the contagion of the crowd, which so easily falls a victim to the spellbinder's suggestion. This is not saying that it is never well to yield oneself to moral suggestion, but whoever does so ought to do it deliberately and with the full knowledge that he giving way for the time to certain feelings, during which interval his highest intellectual powers, the glory and crown of his individuality, will be in abeyance. Psychology does not teach that "the aggregate" mind is the normal mind.

That our churches ought to be more beautiful is true. As a rule, they are too large and too unattractive. If they were built with exquisite taste, we would find more æsthetic pleasure in them. But our services would not on that account be greater sources of moral inspiration. The trouble after all lies not here, nor in the too great intellectuality of our ministers, but in the simple fact that inspiring preachers, men with a great, helpful message, are in this, as in other ages, few. Sir Thomas More quaintly says, "The Utopians have priests of great holiness and therefore exceeding few." Preaching, for those over whom superstition has lost its hold, is after all the great source of inspiration, and of real preachers, as of musicians that can really give pleasure,

the number is unfortunately small. We no longer enjoy music unless it is good, and the same is true of preaching. And when the main thing is lacking, no possible architectural adornment or enrichment of the service will save the situation G. R. Dodson, St. Louis.

From Kalamazoo, Mich.

The annual Fellowship supper and business meeting occurred on January 7, and covers were laid for two hundred. On January 12 Rev. W. M. Backus of Chicago was with us and an offering was taken for American Unitarian Association and Western Conference. At the close of the service a recognition service was held for a class of eleven new members. Post-office Mission work is being carried on this year more systematically than heretofore, one feature being the publication, quarterly, of a sermon. The sermon topics for the month of January are as follows:—"Seeing the Invisible," "Touching the Intangible," "Hearing the Inaudible," "Doing the Impossible." A "Pulpit Paragraph" is conducted weekly by the minister in one of the city papers without any expense.

Notes From the Field

Albany, N. Y.
Rev. W. H. Morgan, Ph. D.
Minister

A most enthusiastic annual meeting was held on the evening of January 13, with reports of most promising conditions in every phase of parish work. Three things were accomplished along the lines of finances during 1907: (*a*) The clearing off of the mortgage on the church through the aid of the American Unitarian Association. This leaves a property valued at $30,000 free of incumbrance. (*b*) All obligations on the current account of the year have been met. (*c*) A note of $400 against the society will be probably paid in full in a few days. About twenty new members have been added during the year, and the congregation largely increased. Fifty new members have been added to Unity Club. A men's club has been started which will show a charter membership of about sixty. After next May the society will be independent of all aid from the American Unitarian Association. Dr. Morgan is having great success in interesting his own people and many outside in the advance work of the church, and to his devoted and untiring service is due no small part of the decided set of things for prosperity which now obtains.

Newburgh, N. Y.
Rev. Alson H. Robinson
Minister

The annual meeting of the Church of Our Father, took place on Tuesday evening, January 14, and was very largely attended. As is the custom of this church the meeting was preceded by a supper which was served by members of the Woman's Alliance in Unity Hall. One hundred and sixteen persons were present, and a fine spirit of peace and good will prevailed. Most delightful relations exist between the minister and his flock. Under Rev. Alson H. Robinson's administrations the church has grown in influence and strength in the community.

At the meeting very interesting reports were read by Mr. Robinson and by representatives of the different committees. The Sunday School, Woman's Alliance, Treasurer and Music Committee all showed a most gratifying condition and a healthy growth.

The church has been enriched by valued gifts through the past years. A fine Gothic pulpit with sounding board and new choir stalls and lectern add beauty to the interior of the church as well as added comfort for the vested choir of children which now numbers 22 members. The choir is under able leadership, and our organist and choir-mistress has placed it among the best in the city. The benefit from a musical standpoint that this training is to the children cannot be too highly estimated, while we all recognize how much our fine music adds to the devotional quality of our church services.

Wilmington, Delaware

At a recent congregational meeting a unanimous invitation was extended to the Rev. C.

A. Henderson of Bridgewater, Mass., to become minister of the church, and he has accepted to begin work in February. Mr. Henderson is a young man graduating from the Harvard Divinity School about four years ago. He is an attractive speaker and his first pastorate in Massachusetts has been very successful.

Rochester. N. Y.
Rev. W. C. Gannett
Minister

Since the resignation of Mr. Gannett to take effect on the finding of his successor, several of our younger ministers have been considered as possible candidates, but the final selection has fallen upon Rev. Edwin Alfred Rumball of Waterford, Me., who has just entered our fellowship from the Trinitarian-Congregational Church. Mr. Rumball was born in St. Woodford, England in 1881 and received his education at the Theological Department of the City of London College, and Harby College, London. His pastorate in New England has been peculiarly successful, all the churches of the community, we are informed, uniting without regard to denominational name, to make up his congregation.

Rutherford, N. J.
Rev. Elizabeth Padgham
Minister

The minister of this church was surprised a few evenings ago by the invasion of her home by a hoard of burdened people who had wish to lay their burdens at her door. It was an old-fashioned "Donation Party" with some new fashioned adjuncts, celebrating Miss Padgham's recent decision to set up house-keeping in association with two friends. The event was very social; the company gathered taxing to the utmost the possibilities of the new home, and the many different sorts of things contributed were bewildering in variety.

First Unitarian Church
Philadelphia, Pa.
Rev. Chas. E. St. John
Minister

No church was ever happier over the settlement of a new minister than is the First Church in Philadelphia over the settlement of Rev. C. E. St. John, who was called without the consideration of any other candidate by the unanimous vote of the congregation the first Sunday in November. The settlement was ratified in public manner at the notable Installation Services held Sunday, January 12. Audiences of over five hundred gathered both morning and evening. At the morning service Rev. George H. Badger conducted the services and Horace Howard Furness, LL. D., delivered an historical address with many reminiscences of his father, Dr. W. H. Furness, so long the pastor of this church. In the evening, by a departure from the ancient custom of the oldest Unitarian church to be organized as such on American soil, and after a custom borrowed from New England, an "Installing Council" was gathered in the church parlor, over which Rev. W. B. Geoghegan of New Bedford, Mass. presided and at which it was duly voted that the action of the First Church in Philadelphia in calling its minister was approved, and that Rev. L. W. Mason of Pittsburgh be commissioned to extend the Right Hand of Fellowship in behalf of the churches.

The public service of Installation was then continued in the church, with the following program: Report of the council by Rev. W. B. Geoghegan, chairman; invocation, Rev. G. H. Badger; Scripture reading, Rev. O. B. Hawes; sermon, Rev. P. R. Frothingham; prayer of installation, Rev. F. A. Hinckey; pastoral letter from Rev. Joseph May, read by Mr. T. J. Lewis, Jr.; right hand of fellowship, Rev. L. W. Mason; responsive reading by pastor and people. Words of greeting: from the Unitarians, Rev. F. C. Southworth; from the Universalists, Rev. J. C. Lee, D. D.; from the Church Universal, Rev. George H. Ferris of the First Baptist Church of Philadelphia. Closing address on "The Brave Future," by Rev. C. S. S. Dutton.

We were glad to note two interesting departures from ancient tradition in the programs which were quite in line with suggestions recently made in the editorial columns of The Unitarian. In the first place the superfluous parts of "Charge to Minister" and "Charge to People", were entirely omitted, their places being taken by short addresses of fellowship and vital spiritual uplift. In the second place the service contained a peculiarly fitting and beautiful responsive service between minister and people, full of the spirit of shared consecration and prophetic out-look. Though the number of speakers was many, the program proved not to be too long, and it was all most interesting.

Summit, N. J.
Rev. F. C. Brown
Minister

At a meeting called for the purpose recently, "The Unitarian church in Summit" was organized with the following Board of Trustees: Russell Hinman, president; John T. Alden, secretary; Parker D. King, treasurer; Chas. R. Bard and H. E. Webb.

Services will be conducted as usual by Rev. Frederic C. Brown in Overlook Lodge rooms, corner Springfield and Woodland avenues, Sunday morning at 11 o'clock.

First Unitarian Church
Hamilton, Ont., Canada
Rev. W. Delos Smith
Minister

The annual meeting of the congregation was held January 13. The reports showed that the society is in a better condition than ever before. The trustees for 1908 are Thomas G. Anderson, Peter Bertram, William S. Sexton, William Jarvis and J. Gibbs. At a later meeting of the trustee board Peter Bertram, William Sexton and William Jarvis were re-elected chairman, secretary and treasurer respectively. Rev. Mr. Smith preached a series of sermons on religion as interpreted by Unitarianism to-day, which created much interest. The topics were: Nov. 17, "Authority in Religion". Nov. 24, "Dogma and the Modern Spirit". Dec. 1, "Manhood and Religion". Dec. 8, "The Value of a Free Church". Dec. 15, "The Doctrine of the Deity of Jesus". Dec. 22, "The Gospel of Good Will". Dec. 22, "The Blessedness of Growth". In advertising them Mr. Smith said: "These are transition days for many in their religious thinking. The liberal faith deserves a fair investigation before it is condemned. Attend these services and learn what it holds as the essentials of religious growth." This appealed to the minds of thinking people and resulted in drawing large congregations and adding many new members to the church. The Sabbath School is also increasing in membership. The Ladies Alliance gave a bazaar and tea in December which was very successful financially and also socially, as it not only brought the members, new and old in the congregation together, but brought in many outsiders. And the more these outsiders learn of the working of the Unitarians the sooner are old prejudices removed and the fact of their truly religious lives and beliefs really understood and appreciated. It is growing time for Hamilton Unitarians.

Dighton, Mass.
Rev. A. Judson Rich
Minister

Rev. A. Judson Rich, minister of the Dighton Unitarian Society in Massachusetts for nearly nine years, resigned his pastoral relations with the church several months ago; but at a recent Parish meeting his resignation was not accepted and he is urged to remain. The Sunday following the action of the meeting a large audience greeted him with their presence and congratulations. He has the matter under consideration. Mr. Rich has been in the active ministry forty-five years without a break in pastoral service,—seven years in the Orthodox Congregational ministry and thirty-eight in the Unitarian fellowship, averaging about seven years in his pastorates.

First Parish Church
Portland, Me.

January 13 the funeral was held of George F. Evans, Vice-President and General Manager of the Maine Central Railroad. The services were in the First Parish church and conducted by Rev. Mr. Perkins of the church, and Rev. James De Normandie, D. D. of Roxbury.

First Unitarian Society
Upton, Mass.
Rev. Carl G. Horst
Minister

Our parish rejoices in the possession of a new beautiful memorial window which greatly enhances the attractiveness of our church auditorium. It represents "Christ blessing little children" and is the gift of the society and friends in memory of the late Hon. William Knowlton. At the service of dedication Sunday morning, Jan. 19, Miss Lizzie Holman Ball, daughter of the late Rev. George Sumner Ball, pastor of our church for 43 years, sang most effectively the very appropriate solo "Suffer the Little Children to Come Unto Me," after which the pastor dedicated the window saying: "As minister of the First Unitarian Society in Upton I solemnly dedicate and devote this beautiful window to the glory of God and the service of those who shall worship in this place. May it ever be to us and to those who shall come after us a sacred memorial to him, whose name is inscribed upon it who was a charter and a loyal member of this society, a man closely identified with the industrial, educational and religious life of this town." The window is the work of J. & R. Lamb of New York City.

In the vestibule of our church has just been placed a tract rack and bulletin board combined, from an original design by our pastor. At the bottom of the bulletin board are two tiers of eight pockets each, the pockets varying in size, It is thought that the people interested in the announcements on the bulletin board cannot help seeing the tracts or if interested in the tracts cannot help to read the various notices and reminders which keep the members of the parish informed of the work of the church.

Pilgrim Church
Attleboro, Mass.
Rev. J. H. Applebee
Minister

Since the laying of the corner stone of the church edifice the building has gone steadily on. The members of the church are anxiously waiting its completion.

The Christmas sale was the best from a a financial standpoint ever held, nearly $400 made.

The first annual New Year's Assembly was held on Wednesday eve, Jan 1, and was a most brilliant event.

The Sunday School children have been saving their pennies through the year and voted to give them at Christmas time to children less fortunate than themselves. At the suggestion of Mr. Applebee a Christmas tree was given to one hundred and fifty children (mostly French Canadians) in one of the mill villages of Attleboro. Each child had a toy, box of candy and useful clothing. Knowing what the S. S. had done, Pilgrim Church in turn voted to give a tree to its school so they were twice blessed, both in receiving and giving,

Pilgrim Church has certainly proven that a band of earnest men and women, led by a consecrated minister can accomplish wonders.

Third Religious Society
Dorchester, Mass.
Rev. D. Roy Freeman
Minister

All the departments of this church are in excellent working order with good prospects for doing better work in the future. Mr. Freeman has been our minister since June, 1907, and is an active, interested worker. In December the Elizabeth P. Channing Branch Alliance held a very successful fair in Parish Hall netting $550. Since the fair the Alliance has been sewing for the Children's Mission in Boston,

Vesper services are held two Sunday afternoons a month conducted by our minister or a visiting clergyman and with the excellent music under the direction of Mr. Colburn, the organist, attract many outside people.

Wichita, Kas.

Our church in Wichita, Kansas, which Rev. Edward Day of Nantucket is serving this winter, has just lost in Col. B. H. Campbell one of its most loyal friends and supporters. He died recently on the train on his way home from Mexico whither he had gone for his health, in his eightieth year. From his youth he has been a pioneer. From Western New York he moved to Illinois and later went down into the great Southwest and finally, after securing 18,000 acres of fine grazing land in Western Kansas became one of the great cattle kings of the state, achieving in his old age the success which had been denied him earlier. He was widely known as a man of staunchest integrity, utterly fearless, yet sincere and genial. As an avowed liberal who had broken away from the narrow creed of his early prime he was a man of strong convictions and enjoyed nothing more than to scatter the seed of the gospel of love and righteousness. Though a man of wide reading, he nevertheless did his own thinking and quite independently of the biblical critics of our day searched the scriptures and reached conclusions of his own which were singularly in agreement with those of eminent scholars. Much of the leisure of his later years was spent in such study. He had gone so far as to write the larger part of a proposed volume in which he aimed to make known his views. It was his dying wish, a wish that his children are likely to respect, that this work should be completed or edited by Mr. Day and published by his family. The story of his religious emancipation from the time years ago when his oldest son came home from college and started him on his joyful way to the end of his career is one replete with interest to all sincere liberals who have heard Mr. Campbell relate his experiences.

First Unitarian Society
Geneseo, Ill.
Rev. David M. Kirkpatrick
Minister

The annual meeting of this society was held January 10 and proved a most delightful occasion. The young ladies of the society served a bountiful supper, on tables most artistically decorated: and after full appreciation had been shown to this part of the program, the minister called the company together for consideration of business and enjoyment of intellectual and spiritual inspiration. The reports of the various officers were all most encouraging, especially the report of the church treasurer. Mrs. M. J. Miller reported for the women's work. A very real joy to all present was the inspiring words of Rev. Milton J. Miller, who, with his faithful and earnest wife organized the parish forty years ago. The principal address of the evening was delivered by Rev. W. M. Backus, the secretary of the Western Conference. His hopeful words on "The Broader Faith" were inspiring and constructive. Mr. Backus complimented the minister and the parish for all the evidences of prosperity manifested, and encouraged the

industrial and literary work of the minister. Mr. Kirkpatrick during the past year started and taught some forty boys in manual training in the high school. Another encouraging feature was the report of a literary club. This year the membership is over eighty and the interest increases. The members are from all the churches in town. This club is helpful in many ways, such as supplying flowers for the pulpit every Sunday, and it also brings good cheer to the sick.

Perry, Iowa

This wide awake church has settled for its minister, Rev. S. Louisa Haight, a graduate of Swarthmore College, Pa., and of the Meadville Theological School. Under her leadership the activities of the society are increasing in every way. From *Old and New* we quote:

"Since the beginning of regular services here Nov. 13, the interest of the people in the church seems to be steadily increasing. The congregations are growing a little and the Sunday School considerably.

Unity Circle was presented $100 last month by a good friend of our church.

The third week in November we organized a choir of children's voices and have been practicing every week with the view of having vesper services at five o'clock Sunday afternoons. Monday evening, Jan 13, at the church Mrs. Marguerite Phillips and the minister gave a Browning evening (lecture and readings) with the expectation of organizing a Browning class which will meet every Monday evening. Sunday, Jan. 5th, the senior class in the Sunday School commenced a historical study of the growth and origin of the Bible.

Des Moines, Iowa
Rev. Mary A. Safford
Minister

The Unitarian church of Des Moines is progressing with its usual activity. Almost every department seems filled with an earnest desire for achievement. Rev. Mary Safford has been giving a very interesting series of sermons on The New Theology. Thus far have been given: 1. God and the Universe; 2. Man's Relation to God; 3. The Divinity of Jesus and The Incarnation. The sermons, while well attended by the members, seem also to attract others, as many new faces are visible in the congregation each Sunday. On Dec. 22 a welcoming service to twelve new members was given.

The Sunday School, under the supervision of Mr. Henry Griffiths, assisted by an able corps of teachers, is well attended. The discussion of the sermon in the minister's class proves very interesting to many.

About the middle of November Rev. Mary Safford moved into her new home and word was quietly passed around that a surprise be given her. This idea was enthusiastically agreed upon and nearly one hundred friends gathered at the home of Mr. and Mrs. Willis Brown and from there proceeded to the home of Miss Safford, she, herself opening the door to be confronted by the long procession. A short program was given, consisting of a song of dedication, followed by quotations relating to the home. This was responded to by Miss Safford, who in a few words welcomed her friends and admirers most heartily. The ladies had prepared refreshments and a thoroughly good time was enjoyed. The friends departed at a late hour richer by a pleasant experience and leaving Miss Safford a pleasant reminder of her house-warming.

Church of the Messiah
St. Louis, Mo.

The beautiful new edifice of the Church of the Messiah was dedicated Sunday, Dec. 29. Dr. S. M. Crothers preached the dedicatory sermon. In the evening a fellowship meeting was held at which the Revs. P. Ilgen, George R. Dodson, George R. Gebauer and W. M. Backus gave short addresses. Mr. Day and his people are to be congratulated on having successfully made the change of location that puts them in the line of the best residential growth of the city. The future prosperity of the society would seem assured.

Church of the Messiah
Louisville, Ky.
Rev. W. H. Ramsay

At the annual meeting there was a large attendance, both at the business meeting and at the social festivities that followed. The reports of the board of trustees, the Sunday School superintendents and the minister were very encouraging. The spirit of unity and of earnest and hearty co-operation has been manifest in the life of the church during the past year. Although the society has been under heavy unusual expenses, owing to the damage of the church property by a destructive wind storm last summer, and, also, by the necessity of replacing one of the furnaces and overhauling the old ones, the financial showing at the close of the business meeting was most satisfactory, and the additional sum needed to meet all the financial obligations of the church will be easily raised by contributions from those who were unable to attend the meeting. The Women's Alliance took charge of the supper. The committee in charge deserve the highest praise for the success with which all the arrangements were carried out. The tables were beautifully decorated with Southern smilax and mistletoe.

New Books

HOME, SCHOOL AND VACATION: A Book of Suggestions, by Annie Windor Allen. Boston. Houghton, Mifflin & Co Price $1. 25 net.

And every suggestion is a sane and sensible suggestion too. Mrs. Allen evidently knows what she is writing about, shows wide acquaintance with the best pedagogic literature accessable, and at the same time rare insight into the real facts of child-life. Her chapters afford a most wholesome corrective to so many faddish tendencies of the "new Pedagogy" which have robbed the modern generation of children of the proper heritage of "normal youth". One of the most satisfactory chapters is that dealing with "Pedagogic Theories", though the chapter on "Discipline" is invaluable. The tone of Mrs. Allen's good sense may be caught from the following extracts:

"Moreover, a steady willing effort to do what is difficult and not in itself agreeable is one of the most pleasurable as well as one of the most valuable mental occupations."

"We owe it to the children to make work a natural customary part of their life, so that a day seems queer to them without some work in it."

"Never forget that (a child's) reading is an experience, not a pastime."

"We must treat them with courtesy. They are our equals in everything but experience, and we must regard ourselves as appointed to give them the results of experience quickly, thoroughly and beneficially, often rigorously, never roughly nor stupidly .....It is the more highly important that we keep strict watch over ourselves because, after all, the chief part of a child's moral training comes from seeing his parents try to do right."

The main topics of discussion are: Parent and Expert: The Nature of Schooling; A General Scheme of Education; Pedagogic Theories; Home Teaching in Babyhood; Good Reading; Discipline; Amusements.

The book concluded with a very suggestive and valuable "Table of Beginnings" which ought to be in every parent's hands.

THE HUMAN HARVEST: The Study of the Decay of Races through the Survival of the unfit. By David Starr Jordan. Boston. American Unitarian Association. 1907. $1.00 net.

President Jordan has a vigorous and pleasing style, and this book shows a wideness of reading and thoughtfulness of study that commands respect. He applies the analogy of good breeding for horse-flesh to the up rearing of a noble human race, and of course his logic is unescapable. The issues of the book do not seem to us very new or significant so far as our American destiny is concerned. The waste of war is the least of evils we need dread, and the analogies of Rome, Italy, and France hardly apply to us, since modern war-fare is a different thing, demanding a different sort of service, and attracting a different sort of warriors from those who rallied to the standards of the leaders of time gone by. The book is presented in an attractive form by the American Unitarian Association.

THE ILIAD FOR BOYS AND GIRLS: told from Homer in simple language. By the Rev. Alfred J. Church, M. A., with twelve illustrations in color. New York. The Macmillan Co.

This is an admirable companion piece of Mr. Church's earlier book, "Stories from Homer", which was drawn from the Odyssey. The work is admirably done: the spirit and substance of the Homeric writings is retained with remarkable success: the larger part of the text is good translation, but in a simple and direct vocabulary which young readers can understand. The selection of material (mostly a selection of exclusion rather than of inclusion) is judicious and the form of the book with its spirited illustrations attractive to boys and girls. It is good to have such literature presented so winsomely to the imagination and growing taste of our young people, before Homer becomes merely a school-room task.

The January issue of *The Hibbert Journal* (issued in this country by Sherman, French & Co., Boston), with its wide diversity of contributions on pertinent religious and philosophical questions, is indicative of the breadth of the editorial policy which that quarterly established for itself at the beginning of its remarkable career, and which it has steadily pursued during the past five years. While contributions are furnished by writers of authority in the various denominations, *The Hibbert Journal* is the organ or representative of none, and neither approves nor sanctions the tenets of any sect.

In the January issue, for instance, one finds articles from two Catholic priests taking opposite points of view regarding the position of the Vatican on the question of Modernism; an Episcopal rector writes upon "The Papacy in Its Relation to American Ideals," while the Bishop of Carlisle in turn asks and answers the question: "The Catholic Church: What Is it?"

The Scientific spirit is recognized in such articles as "The Immortality of the Soul" by the eminent scientist Sir Oliver Lodge, and "The 'Jerahmeel' Theory and the Historic Importance of the Negeb: With Some Account of Personal Exploration of the Country," by Professor Nathaniel Schmidt of Cornell University.

These and other equally important contributions account for the *Journal's* remarkable success, far surpassing the expectations of its founders. *The Hibbert Journal* has filled a distinct place entirely unoccupied by any other publication. The editors have consistently pursued the policy of having all subjects dealt with in a clear, untechnical manner, so that the busy man who runs may read. The newly constituted American Editorial Board of twelve eminent scholars in various fields of learning is a guarantee of the broad lines along which the *Journal* will be conducted.

SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS: By Paul Wernle, D. Thol., Prof of Theology Basil. Translated by Edward Lummis, M. A. Boston. American Unitarian Association. 1907. Price $1.00 net.

This is an extremely useful book putting in very compact and accessable form the latest results of the higher criticism in the New Testament literature. Prof. Wernle has indeed nothing particularly new or novel to present; but he has been peculiarly successful in covering the whole range of his subject in a most logical and convincing summary of arguments and evidences. His tone is reverent and his spirit constructive yet he has unflinchingly stood by the severest canons of historical evidence with straight forward consistency and his treatment of the various problems involved in his study is masterly. His analysis of the elements of the Synoptic problem is particularly satisfying. All may not agree with all his conclusions; but it would be difficult to controvert his main position. The translation is good and the style attractive.

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Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the loca organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896,

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

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